UNITED CHURCH HERALD

VOL. 2, NO. 8

APRIL 9, 1959

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

WHY READ RELIGIOUS BOOKS?

Robert McAfee Brown

Page 4

Ferré

KNOW YOUR FAITH

HARPER

John C. Bennett

CHRISTIANS AND THE STATE

SCRIBNERS

MILLER

Invitation to Theology

HOW TO READ THE BIBLE

LOVE

Revised Edition

MACMILLAN

GREAT PHRASES OF THE CHRISTIAN LANGUAGE

BOP

FROM THE CO-PRESIDENTS' VIEWPOINT

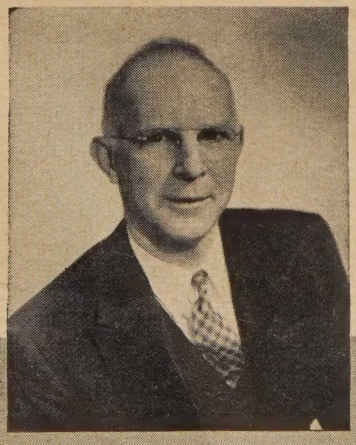
WITHIN a period of a very few days I have sat in three assemblies dealing with "ecumenical responsibilities" in terms of (a) church-state relationships, (b) the use of radio, television and films in behalf of religion and (c) the churches and world order.

In such meetings where dozens of denominations are represented, distinguished scholars freely share their knowledge, eminent theologians explicate the gospel and universally known churchmen reflect upon the task of the church. In such company it is easy to believe that here indeed is the ecumenical church—a kind of oneness that we like to associate with the church of Christ.

There is joy in the knowledge that the church confronting the world is an intelligent, forthright and vigorous one. We rejoice that nothing prized at the local level is really validated until it is universalized or at least until it is evident that it may become universalized.

But remembering the miracle of second sight, one takes another look at the easy assumption that the ecumenical church must necessarily be an interdenominational meeting sitting on a national or international platform.

Surprise! The ecumenical church may not be as evident at great national or world meetings as it can be in a congregation or local church. The etymology of the word "ecumenical" has tended to lead us astray. Its connotation of "catholic" and "universal" has predisposed many to think of the ecumenical church as encompassing all the denominations in the whole world, as in a sense it must.



But the truth is that a local church may well be of the essence of the ecumenical church. Obviously it never can be the whole of it but it can and it must, if it is a true church, be truly ecumenical. A congregation does not demonstrate that it is ecumenical simply by uniting with a local church of another denomination for Sunday morning worship during the summer when in any event it could not gather enough people to have well-attended services of its own. It does not necessarily display ecumenicity by cooperating with other churches in simultaneous Every Member Canvasses.

Nevertheless, ecumenicity in its purest form must be sought in the local church. Its members are unlikely to fly off to ecumenical meetings in Rangoon, Geneva or New York. But if they are truly a community of redeemed persons, they have been redeemed to be everything true of the church anywhere.

Is the church at large concerned with church-state relationships? This concern is really acute in particular, local communities. Questions about teaching religion in public schools, the use of public funds for private institutions, subsidizing religious programs of social service, the necessity for eternal vigilance to protect our freedoms—all are sharp and perpetually relevant on the local church level. To recognize as its own such unanswered questions with relation to any part of the church of Christ anywhere in the world is a mark of a church's ecumenicity.

Is the church at large concerned with the immense and intricate question of the use of mass media in furthering the religious cause? Of course it is! But observe that the concerns really come to focus in the communities where local churches are set and in the homes of the families who make up their membership. It is to people—particular people—that the mass media communicate. For a local church to use, criticize or applaud radio, television or films does not in itself make it ecumenical, but it is a mark of ecumenicity for it to remember that it is the household of God and is in the business of proclaiming the word.

Similarly, with reference to the political order of the world, a local church by itself cannot and ought not to "run" the government of any political unit. But to be actively concerned to hold the government at the local town hall or on Capitol Hill in tension between what under God, it is and what it ought to be is a mark of ecumenicity.

Ecumenicity has a somewhat similar audacity and presumption. God's people a congregation or local church, understand that they have been called by his grace, that they have his word and are bound to be busy proclaiming it. They do not have an inverted view of their task. They see it to be the reconciliation and redemption of the world, beginning where they are and radiating through all of its dimensions across races, nations and cultures. When the local church sees itself thus as an expendable tool in the hand of God it is the authentic ecumenical church.

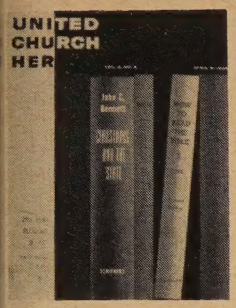
———

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 8 APRIL 9, 1959



COVER STORY: "A better-read, better-informed America" is the theme of National Library Week, being observed April 12-18.

A major objective of this second observance is to make "religious reading" an integral part of the "read-more" campaign. For the building of strong character structure and for the encouragement of spiritual grace nothing else can begin to compare with the printed word.

On our cover we show the titles of some recent books, four by CC and E and R authors, and in the article on page 4 Prof. Robert McAfee Brown gives some good incentives for reading religious books.

CO-EDITORS

Theodore C. Braun Andrew Vance McCracken

ASSISTANT EDITORS

Frances S. Smith Elmer F. Ansley

EDITORIAL ASSISTANT

Jane C. Weeks

PROMOTION, ADVERTISING, CIRCULATION

Elmer F. Ansley Mildred Chace

Pearl S. Hemingway Mareta F. Kahlenberg

FROM THE CO-PRESIDENTS' VIEWPOINT	*FRED HOSKINS*	2
WHY READ RELIGIOUS BOOKS?	*ROBERT McAFEE BROWN*	4
THE HARTFORD APPEAL		6
THE COUNTDOWN HAS BEGUN	*AN EDITORIAL*	7
MD'S SUPPLEMENT EDUCATION OF BD'S	*ROY PEARSON*	8
THAT POST-EASTER SLUMP	*LLOYD ELLIS FOSTER*	10
UNITED CHURCH REPRESENTED AT EAST BERLIN MEETING	*ELMER J. F. ARNDT*	11
IN OBSERVANCE OF NATIONAL CHRISTIAN COLLEGE DAY	*THAYER A. GREENE*	12
HIGH LIGHTS OF WOMEN'S GUILD BUSINESS MEETING	*RUTH M. AUCHENBACH*	15
A CIRCUIT RIDER IN THE AIR AGE	*ALAN OLDS INGLIS*	16
MAN'S PLIGHT GROSSLY EXAGGERATED	*FREDERICK W. WHITTAKER*	18
SHAPING THE FUTURE OF JAPAN	*RALPH W. SOCKMAN*	20
CC BUILDING FUND CAMPAIGN NEARS GOAL	*STANLEY U. NORTH*	22
FELLOW CITIZENS IN GOD'S COMMONWEALTH	*FRED D. WENTZEL*	23
NEWS WITHIN THE UNITED CHURCH OF CHRIST		24
NEWS OF THE WORLD-WIDE CHURCH		28
CHRISTIAN STEWARDSHIP THE CHURCH'S STRENGTH	*PAUL E. STRAUCH*	30
PUSHING WIDE OUR HORIZONS	*ARLENE & MARVIN E. HEATH*	31
LETTERS		34
OBITUARIES		36
THE RECORD		37

JOINT PUBLICATION COMMITTEE

Erwin R. Koch and James W. Lenhart, co-chairmen, Carl J. Bender, Alford Carleton, Donald C. Dearborn, Truman B. Douglass, Mareta F. Kahlenberg, Fred Kaiser, Robert C. Kienle, Cyril Nutley, Howard E. Spragg, Henry I. Stahr, John E. Wallace.

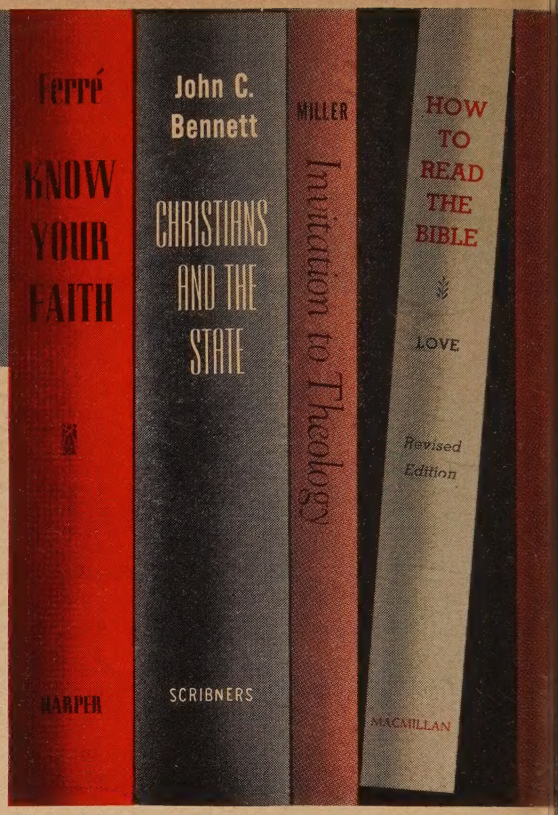
EDITORIAL CONSULTANTS

J. Martin Bailey, Robbins W. Barstow, Ben Bradford, Eugene M. Bushong, Lucy M. Eldredge, Richard M. Fagley, J. Kenneth Kohler, Henry S. Leiper, Mary Ely Lyman, John W. Mueller, Everett C. Parker, Margot Sherman Peet, Robert W. Spike, John Stewart, Betty Thompson, Carl Hermann Voss, Loren Walters.

Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

WHY READ RELIGIOUS BOOKS?



Robert McAfee Brown

In observance of National Library Week Sunday, April 12

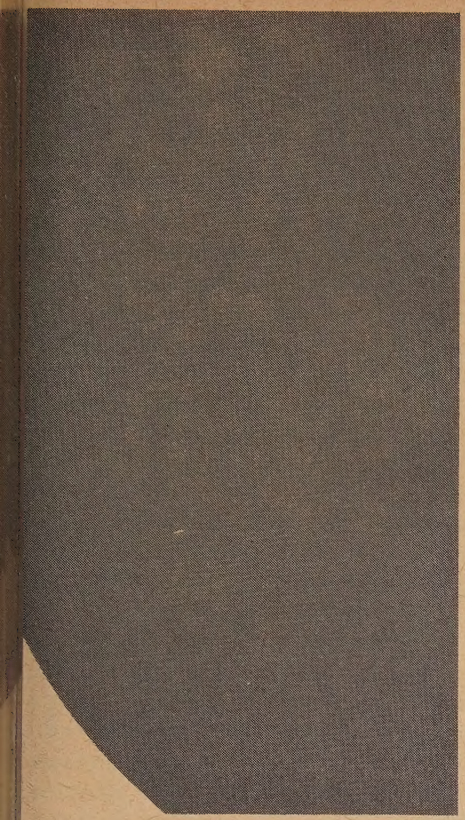
NOT LONG AGO *The New Yorker* described a Westchester family who had a TV repairman come to the house and remove the tube from the television set so that the kids could use what was left as a theater for their hand puppets.

This suggests all sorts of interesting possibilities for the reform of family life ("the family that plays together stays together") and it even suggests that such people, having transcended the world of television, might once again discover the world of reading.

Twentieth-century adults need, of course, to be warned that the transition from television to books is a painful one—a different set of eye muscles is involved—but they might also be reminded that the world of books is an exciting world, worth considerable exploring.

The concern of the present article is not the entire realm of reading, but a special realm that is called, rather ambiguously, "religious reading." It may be, however, that the ambiguity, rather than being a liability, can be transformed into an asset.

Someone says, for example: "I read 'Peanuts' (or the morning newspaper) religiously." Such a comment probably



means, "I read 'Peanuts' (or the morning newspaper) faithfully, never missing a day," suggesting only that there is certain regularity in one's reading habits. But the statement might mean a great deal more. It might mean that "Peanuts" (or the morning newspaper) is read in the light of the reader's religious concerns, that he is bringing to the comic strip or the news analysis certain religious presuppositions, and also that he is drawing from them certain religious conclusions. I am pretty sure that this can be done with "Peanuts"; I am absolutely sure that it must be done with the headlines and editorials.

Mistake number one, therefore, that the Christian must avoid is the notion that "religious reading" has to do only with things like *The Imitation of Christ*, Fulton J. Sheen or *The Gospel according to Luke*. The Christian must see the whole of his life in the context of his faith, and this includes the world of atomic power, international negotiations, Presidential campaigns and even Schroeder and good old Charlie Brown in "Peanuts."

Karl Barth, a contemporary Swiss theologian, has said that the only two pieces of "required reading" for the Christian are Holy Scripture and the morning paper. And our concern must always be to establish a connection between the two. If we read our Bibles intelligently we will have a better understanding of what is going on in the struggle over East Berlin. And if we read our papers carefully we will have the facts about East Berlin to which we can relate the biblical faith.

So there is no area of reading that can be dismissed as though it were not "religious reading." Properly understood, everything can be "religious reading."

Novelists' Lessons

This has an implication that carries beyond the morning newspaper to the whole realm of literature. It is becoming increasingly obvious that many of our modern writers are speaking with a sensitivity and understanding of the human situation that is not always evident in our theologians. The Christian who thinks, for example, that sin is an outmoded concept can be instructed in his error not only by Jeremiah or Jesus or Paul, but also by Albert Camus' *The Fall*, or Robert Penn Warren's *All the King's Men*, or any one of a dozen other contemporary novels. And he will discover not only the dreadful reality of sin, but also how pitiable is our condition if sin is the last word. In this way he may actually be prepared—by non-Christians—to see the relevance of the Christian affirmation that sin is overcome, that the world is redeemed by the power of God in Christ.

However, the Christian who exposes himself to this kind of reading diet will soon discover that perhaps he isn't quite so sure of the meaning and content of his faith as he once thought he was. He may therefore want to do some reading that will deal with his questions and concerns about Christian faith and see if he can clear the fog away from some of the hazy notions he has at present.

There is a bewildering variety of material available to him if he takes this next step. He will need to exercise some real discrimination. For some of the "religious books" won't help him very much. There's one this year, for example, that describes how prayer affects the growth of plants, and there was one last year telling us how to pray our weight away. But on the assumption that Christianity is more than a device for getting God to give us what we want (e.g. taller plants or slimmer figures), the potential reader need not give up prematurely. There are a number of resources available to him and we must now attempt to indicate what some of them are.

Association Press, for example, is putting out a series of fifty-cent paperbacks called *Reflection Books*. There is already a long list of titles, ranging from church history and doctrine to psychiatry and sex. These books have all the advantages and disadvantages of being brief. On a slightly more advanced level is a series of twelve books on the whole range of Christian faith published by Westminster Press, selling for $1.00 each, called *The Layman's Theological Library*. Here are ninety-six-page treatments of God, man, Christ, the church, the Bible, ethics, politics and missions.

If one wishes even more demanding fare, Doubleday & Company is producing a series of longer books (averaging about $2.95 each) entitled *The Christian Faith Series* with Dr. Reinhold Niebuhr as consulting editor, dealing with such topics as the strangeness of the church, man's knowledge of God, comparative religion and so forth.

Many Levels

And finally, those who don't want to be bound by a "series," but would rather play it by ear, can take advantage of the tremendous number of religious books in the various paperback editions that are now flooding the better bookstores. The offerings of one publisher alone, for example (Meridian Press' *Living Age Books)*, give the reader his choice among Reinhold Niebuhr, Paul Tillich, Charles Williams, Karl Barth, Rudolf Bultmann and a host of others.

The individual reader will have to determine for himself at which "level" he belongs. There is no way for him to do this except to get a book and actually start reading. He must not be scared off by the thought that he is reading "theology." That is precisely what he ought to be doing. For he is a theologian already, whether he knows it or not. He has his own ideas about God and man and how they are related, and the minute he has any such ideas he is for better or for worse a theologian, i.e. someone who is trying to love God with

Dr. Brown is the Auburn associate professor of systematic theology and the philosophy of religion at Union Theological Seminary in New York City. Book jackets courtesy of the publishers.

Continued on next page ▸

his mind as well as with his heart, soul and strength. The only question, therefore, is whether he is a good theologian or a poor theologian. Books are one way he can find out, for they will both confront him with new ideas and test and challenge his old ideas. So the reader must expect to have his mind stretched a bit by his exposure to the world of books and forced to advance beyond where he now is. Otherwise, why bother?

The "religious reading" that is preeminently important to the Protestant Christian is the reading of the Bible. Many people read books about the Bible, and that's good. But sometimes they only read books about the Bible and that's bad. The only point of a book about the Bible is to force the reader back to the Bible itself. With that proviso, there is an increasing number of books about the Bible that can be of real help. The Doubleday series referred to above has a sizably good one by Wright and Fuller, *The Book of the Acts of God.* The Layman's Theological Library has a smaller good one, *Understanding the Bible,* by Fred J. Denbeaux *(see* United Church Herald, *March 26).* Julian Price Love has recently written a very practical book on *How to Read the Bible.* Westminster Press is publishing a series of brief commentaries for laymen on single books of the Bible written by William Barclay, and next fall it will initiate a new series of books, under the editorship of Edwin M. Good, especially designed to help laymen in the study of the Bible.

Modern Translation

For those who find that the "old" language of the classic translations is a barrier to their reading of the Bible, J. B. Phillips' modern translation of the New Testament, published by Macmillan, can be guaranteed to make the Bible come alive. And those who haven't done so should spend some time getting acquainted with the new Revised Standard Version of the entire Bible, published by Thomas Nelson and Sons.

There is one other kind of "religious reading" that the modern Christian should explore. This is the realm of religious periodicals. The various denominations have their own magazines, and readers of *United Church Herald* must certainly be aware that the United Church of Christ puts out one of the best. But broader fare than just denominational concern is called for and there are at least two Protestant journals that attempt this. One is *Christianity and Crisis* (537 West 121st St., New York 27, N. Y., $3.00 a year), an eight- and sometimes twelve-page journal published every two weeks, which does not try to do everything but rather tries to do a few things well and which brings regular comments on the world of politics, economics and the arts by such writers as Reinhold Niebuhr, John C. Bennett and Amos N. Wilder. The other is *The Christian Century* (407 S. Dearborn St., Chicago 5, Ill., $6.50 a year), a larger weekly that gives fairly complete news coverage across the whole of Christendom along with articles.

The Protestant who subscribes to one of these journals will find himself more intelligent about his faith as it tries to speak to and about the day-to-day world in which he lives. Thus the Christian cannot well complain that there is nothing for him to read. If he has a legitimate complaint, it can only run: "Where can I find the time to read all that I should?"

THE HARTFORD APPEAL

To the Christian churches in the United States of America, greetings:

This letter, addressed in Christian fellowship to the whole community of the church, heralds a moment significant for the life and work of the National Council of Churches and of its member churches. Every organization must, on occasion, confront issues which test its purposes and try its values. Such an issue has now arisen growing out of the Fifth World Order Study Conference and its message entitled "Christian responsibility on a changing planet."

It arises in the form of a series of challenges to a basic tenet of the National Council of Churches, stated most recently by the General Board at its meeting of December 3-4, 1958. This concerns the right and duty of the Christian churches and their councils "to study and comment upon issues, no matter how controversial, in the realm of politics, economics and social affairs, in view of their common faith in Jesus Christ as both Lord and Savior." In exercising this right and fulfilling this duty, the National Council of Churches has repeatedly been charged by enemies and criticized by worried friends as being soft toward communism.

Reiterating our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic communism, we declare that the basic challenge to the council and to the churches does not arise solely from specific viewpoints or conclusions expressed by them.

The issue is the right of the citizen of whatever race or creed, and of any peaceable organizations he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so. Such a right is especially vital to the church, which owes a duty to lead and to inform, so that its members may be aided in reaching morally valid judgments in the light of their common faith.

Other Freedoms

This freedom we cherish does not belong to the church alone. Like all fundamental rights, it is linked with other freedoms, including those of the press, assemblage and worship. We defend these rights with equal vigor.

Our nation faces dilemmas at home and abroad which are difficult enough to resolve even with the benefit of full and forthright public debate. There is little reason to hope these dilemmas will diminish or disappear in the foreseeable future, or that they will make lesser claims upon our wisdom and fortitude. Accordingly, the right of free discussion becomes ever more essential—not as a private privilege but as a public necessity—and attacks upon it must be vigilantly resisted.

The National Council of Churches reminds the churches that its pronouncements, policy statements and findings of study conferences are designed to help our members in the free process of finding the truth and acting upon it. They are not to be interpreted as beyond thoughtful criticism.

Now, therefore, the General Board of the National Council of Churches addresses this appeal to all of its constituent churches, related councils and organizations: 1) Uphold the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial; 2) Encourage from within and without the churches and their councils full and open criticism of the positions taken by them; 3) Resist all efforts to discourage full freedom of discussion and, in discussion, reject attempts to suppress such freedom; 4) Invite full candor on the part of Government officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

This pronouncement was adopted by the General Board of the National Council of the Churches of Christ, assembled in Hartford, Conn.

10 9 8 6 5 4 . . .

"The countdown has begun..."

THE EXPLOSIVE Berlin crisis—the most portentous situation the Western powers have had to face at least since the Korean War—is making daily headlines and inciting unprecedented concern throughout the free world.

As the original Soviet deadline for turning control of access to Berlin over to the East German Government approached, Britain's urbane Prime Minister Harold Macmillan flew by jetliner to Moscow for "serious talks and better understanding" with Russia's ebullient Premier Nikita Khrushchev.

Western Initiative

Hopefully, Mr. Macmillan—recognizing the desperate need for Western initiative—then took off for Paris, Bonn and Washington to consult with free-world leaders on the "grave problems of Europe that ought to be settled by negotiation and not by force" and to unify Western policy.

In Washington, where this most recent crisis is generating anxious debate in the Capitol's chambers and corridors, Senate Majority Leader Lyndon Johnson, calling for national unity, declared: "The countdown has begun." Thomas J. Dodd, freshman Senator from Connecticut, warned that the U.S. is now facing "the supreme and ultimate test" and asks for "a ninety-day (crash) program of the utmost urgency."

While the ubiquitous and ambitious Mr. Khrushchev campaigns in East Germany, intervenes in West German politics, is baffled by Colonel Nasser's latest pronouncements, and articulates all sorts of plans and threats in his campaign to drive Western forces out of West Berlin, pressure for a U.S. mobilization or at least a semi-mobilization dominates the front pages of many newspapers and most Congressional hearings.

It is our conviction that the Berlin crisis will not be solved by saber-rattling or crash programs of military defense. This would be madness. Neither will it be solved by standpat attitudes on the European problem that continue to leave the initiative to the Kremlin! What is militarily imperative is to convince the Muscovite leadership that it cannot force appeasement by threats of Armageddon. Calm and unprovocative measures of military precaution rather than panic plans are needed to implement this conviction. It is our prayer that out of Mr. Macmillan's dialogues in Paris, Bonn and Washington will come a broad-gauge approach to a European settlement that will recapture the diplomatic initiative for the West.

Such an approach, in other words, calls for an imaginative, affirmative and comprehensive Western program, and for creative negotiations with the Russians (despite their dismal record of broken pledges) in respect to a settlement not only of the Berlin crisis but the whole problem of European security—while at the same time assuring our occupation rights and holding unswervingly to the principle of guaranteed access to Berlin.

And should not such proposals be presented to the Security Council or the General Assembly of the United Nations in advance of the proposed foreign ministers' and summit conferences?

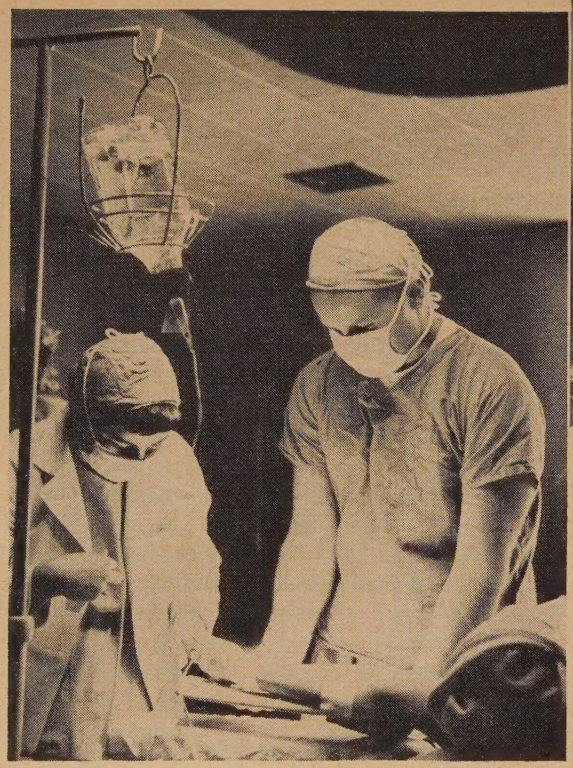
At the same time one of our most effectual and comprehensive ways of undergirding our diplomatic initiative and serving the cause of peace in Europe and throughout the world—in a day when the military can no longer be separated from the political, economic and psychological forces of life on this planet—is the U.S. Mutual Security Program presented to Congress by the President on March 13. In his message to Congress urging approval of the entire program the President cautioned against reckless budget cuts lest the United States become "the richest nation in the graveyard of history." Nevertheless a vociferous opposition has already developed.

Let it be granted at once that never in history has anything like our nation's largess since World War II been conceived and that specific aspects of the Mutual Security Program, such as our continued aid to Generalissimo Franco, deserve full and extensive airing. But surely the essential premise of the program—to help people help themselves—has been justified and is beyond dispute.

Higher Destiny

It amounts to a historically unexampled way of placing our resources at the disposal of the cause of peace and human welfare in which we as God-fearing people profess most devoutly to believe. We are today paying a heavy price for years of self-indulgence, complacency and compromises, for our cheap contempt for so-called "intellectuals" and for our neglect of those spiritual and ethical values that constitute the very foundation of our culture. Now "the countdown has begun."

By circumstance and by God's providential leading we of the United States have been brought to a moment and a place of inescapable responsibility, and by the challenge of assistance to those who are weaker we are summoned to fulfill our higher destiny. Here is a critical matter—vital in the light of present world conditions—that merits our thoughtful and ablest consideration. It is a concern, we believe, that enables responsible citizens to become instruments of the redemptive power of the infinitely compassionate and righteous God! AVM



Clinical work for BD students begins with donning orderly's white coat to learn hospital procedure.

Dr. John M. Billinsky, director of Andover Newton's summer program, reviews case history with a student.

MD's supplement education of BD's

ROY PEARSON

Some of the most important education of our future ministers is occurring not on seminary campuses but in city hospitals. "Classes" for Boston area seminary students, for example, are held in the operating room or in the accident ward, at the admission desk or beside the autopsy table.

The teacher may be a theologian from the seminary, but he is just as likely to be the hospital superintendent, a surgeon or obstetrician from the professional staff, a psychiatrist or heart specialist from the surrounding city.

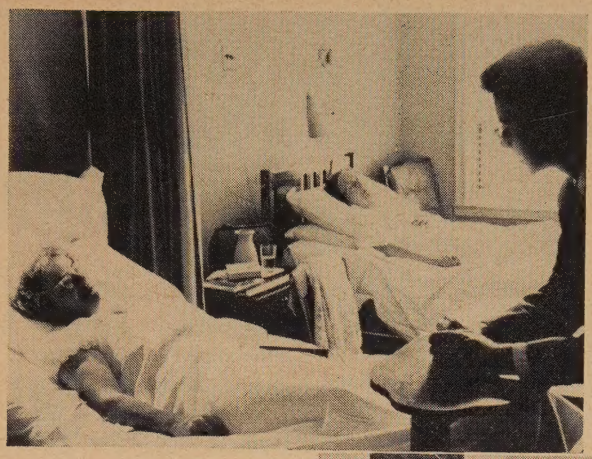
There is no scarcity of textbooks and the students spend the long evening hours poring over their pages. But there is much more concern with people than with paper and hour after hour, day after day, the student moves from bedside to bedside, wrestling with the actual problems of live men and women.

The clinical training of these prospective ministers is no longer in a tentative, experimental stage. It was in 1931 that Dr. Austin Philip Guiles became the first director of clinical pastoral training and professor of pastoral psychology at Andover Newton Theological School. This was the first such appointment at a theological seminary anywhere in the world and many heads shook doubtfully as word of the new departure spread abroad.

Today, however, the picture has changed. At Andover Newton alone about 1,400 students have completed summer courses in this field. Asked to name that part of their theological education that has meant most to them in their ministry, large numbers of them have no hesitation in pointing to those twelve hard weeks when they spent nearly all their waking hours in the hospital.

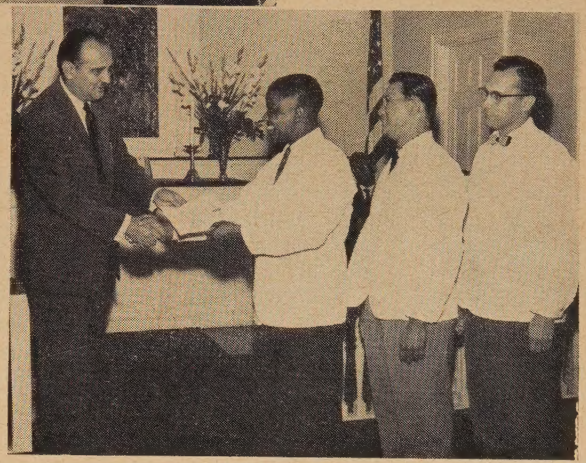
A student's experiences in clinical training are incredibly varied. He starts as an orderly and he does whatever a regular orderly is expected to do. He changes bed linens, gives baths, mops floors, wheels patients from one room to another, empties bedpans and in general performs the endless, menial chores on which the life of the hospital so largely depends.

A little later, the student becomes an assistant to the chaplain and now his duties change. From caring primarily



Experience in counseling is gained at Mass. General Hospital.

First post-operative steps eased with help of minister-students.



E and R student Ralph Boyer (right) joins classmates receiving completion certificates from Dr. Billinsky.

Student becomes expert in turning a "hospital corner."

for the physical needs of the patients he turns to caring for their spiritual needs as well. He may be assigned to the operating room and thus be charged with meeting a patient as soon as possible after his admission to the hospital, preparing him to face an operation without fear, standing by him in the dreaded hour and steadying him through his convalescent weakness. Or he may be stationed in the accident ward and be responsible for comforting both the injured person and the relatives or friends who have accompanied him. Or he may find his place on an open ward occupied by men, women or children of widely different backgrounds in nationality, race, culture, religion and economic status.

But whatever the student's specific responsibility in the hospital, he is forced to emerge from his academic shell. No more can he rest content in noble theory or hide himself behind protecting books. Now he must "put up or shut up." He must sink or swim. Standing beside a young mother who is dying of cancer, he suddenly discovers that he needs something more than the knowledge he can get in a library. Faced with the task of telling an aged father that his son died on the operating table, he quickly learns that the doctrine of immortality is intimately relevant to ordinary human life.

Of course, the student is not left wholly alone with his problems. At Andover Newton the program of clinical training is under the direction of Dr. John M. Billinsky and associated with him is a considerable staff of theologians, psychiatrists, psychologists, social workers, nurses and doctors. Every "case" handled by a student is reported to his supervisor in a word-for-word record of what the student and the patient said or did. The supervisor then indicates mistakes and gives the student guidance for the next encounter.

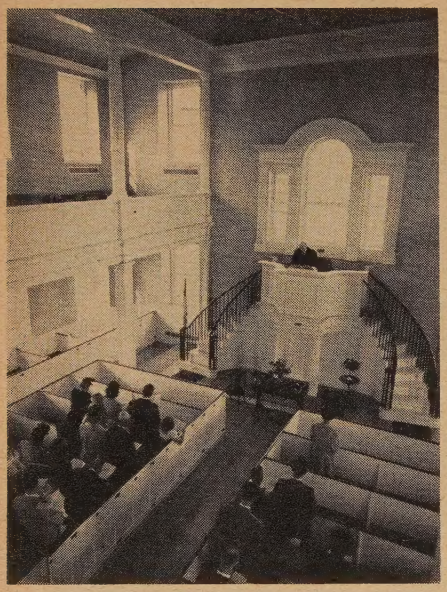
Yet—sometimes for the first time in his life—the student is forced to deal face to face with people in emergencies of suffering and sorrow. If he stands up to the test, it is usually true that three victories are won in the student himself. First, he learns with a wholly new assurance that the Christian faith is utterly indispensable for anyone trying to handle honestly the terrible profundities of human pain. Second, he watches his own faith ceasing to be a mere intellectual formulation, taking on also the warmth of flesh and blood and springing alive at last. And third, he gradually accumulates the grace, wisdom and skill that enable him so to be a minister of Jesus Christ that he gives his own life as a ransom for many. We consider this kind of "education" vitally important.

Dr. Pearson is dean of Andover Newton Theological School. Photos are by Lenscraft Photos, Inc. of Boston.

Some practical suggestions to overcome . . .

"that Post-Easter slump"

LLOYD ELLIS FOSTER



THE POST-EASTER slump has become traditional in our Protestant churches. Both attendance and worship reach a glorious climax on Easter Sunday. The following Sunday, however, the service of worship seems inglorious by comparison.

Tremendous Need

What is wrong? What can be done to remedy the situation?

We can recapture, if we will, a measure of the creative power possessed by the first Christians at Pentecost. But to do this, we must relate ourselves to the same dynamic spiritual forces.

There is something tragic about a person who is a victim of amnesia. The lamp of memory burns dimly in his mind. He becomes a sort of floating human atom, drifting along unfriendly streets. He is severed from all the important human relationships he has known.

In somewhat the same way Christian doctrines and teachings also get lost. There are notable instances of theological amnesia. Surely, none is more outstanding than the lost emphasis on the doctrine of the Holy Spirit.

In *Acts* 19 we are told of Paul's visit to Ephesus. There he found a group of twelve disciples who eagerly awaited his teaching. Paul said to them: "Did you receive the Holy Spirit when you believed?" They replied: "No, we have never even heard that there is a Holy Spirit." I suspect that if the same question were asked of Christians today, many of them would have to make the same answer.

As we look at our modern world—its conflict, its inability to resolve its problems, its growing fear of the future—do we not agree that there is a tremendous need for another Pentecost, a visitation of the power of God in the lives of men and in the affairs of the nation?

But can Pentecost be reproduced? The first Pentecost was marked by the outpouring of the spirit of God and by the release of spiritual and moral energies that changed the condition of men and of society.

The New Testament implies that we can repeat Pentecost if we will meet the conditions that were met at the first Pentecost. These conditions are indicated in the *Book of Acts:* "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

If we will give ourselves to the understanding of the great structural doctrines of Christianity, if we will give ourselves to fellowship, planning together, working together, witnessing for Christ, if we will give ourselves to praying together with great expectancy—we shall experience in the church today another Pentecost.

To be more specific, a threefold program emphasis should be made during the fifty great days between Easter and Pentecost:

1. The assimilation of every new member. New members have been received into the membership of the churches from New Year to Easter. They are now a responsibility of the churches to hold and use for Christ. Every possible effort should be put forth to assimilate, train and use all those who have been received recently into the church.

2. The giving of special attention to the inactive members of the congregation. These inactive members are to be found in every church. They drift to the edges of the church's fellowship and program and need to be brought back to the center, not only for the sake of the church but for their sakes also. It is suggested that some Sunday afternoon or several evenings be designated when a group of carefully selected members is sent out two by two to call in the homes of these members and seek to secure a new dedication and commitment.

Larger Unity

3. The observance of Pentecost—the anniversary of the advent of the Holy Spirit and the birthday of the Christian church. On Pentecost (May 17, 1959) there should be two strong emphases. The first is on the present need for a larger unity among the churches as advocated by the World Council of Churches for this day. The second is on the present need for a larger evangelism. The first Pentecost held these in a living blend. Both are found in *John* 17:20-21. Here it is—unity and evangelism.

If we should observe, earnestly and unitedly, the fifty great days, these three things might happen.

First, we might get hold of a dynamic powerful enough to bring about a spiritual change both within the church and outside it.

Again, our sense of spiritual solidarity would be increased. "In the divine ordering there are many candlesticks, but all came from the same stem." But in the face of our tragic human divisions, this sense of spiritual oneness is not experienced unless the Holy Spirit fuses us into a new realization of our togetherness in Christ.

Finally, this new dynamic would give urgency and thrust to our missionary planning and giving!

Fifty great days! They can be that for us. They can bring to lay members and ministers alike a powerful dynamic for individual and social change. They can bring to all of us the kindling realization of our oneness in Christ. They can provide for us a determined and planned strategy for advancement.

Dr. Foster is minister of Old First Church (Presbyterian), Newark, N. J. Photo by courtesy of State-Monroe.

Left to right: Author with Pres. Hildebrandt and Dr. Christian Berg and UCC's Dr. Hazelton.

UNITED CHURCH REPRESENTED AT EAST BERLIN MEETING

ELMER J. F. ARNDT

THE UNITED CHURCH of Christ gave another visible expression of its ecumenical interests by sending two fraternal delegates to the General Synod of the Evangelical Church of the Union, which met in Berlin, February 7 to 13.

In response to the invitation extended by Dr. Franz-Reinhold Hildebrandt, president of the Evangelical Church of the Union, the administrative committee of the United Church of Christ sent as its representatives Prof. Roger Hazelton of Pomona College in Claremont, California and the writer.

Historic Relation

This action continued the series of contacts between the two churches that are deeply rooted in the historic relation between the former Evangelical Synod of North America and the former Evangelical Church of the Prussian Union, of which the Evangelical Church of the Union is the successor.

The Evangelical Church of the Union, which is made up of six provincial churches *(Landeskirchen)*, had expressed interest in the United Church of Christ by sending Dr. Hans Thimme as a fraternal delegate to our uniting General Synod. The relations between the two churches had also been the subject of conversations between Co-presidents Fred Hoskins and James E. Wagner and the late Dr. Heinrich Held, who was at the time president of the Evangelical Church in the Rhineland, and Dr. Joachim Beckmann, vice president of the executive council of the Evangelical Church of the Union, when these gentlemen met in August 1957 in the New York office of the United Church.

In the name of the Evangelical Church of the Union, President Hildebrandt had indicated the desire of this church of over 15,000,000 baptized members to strengthen its ties with the United Church of Christ. The gracious hospitality with which the two fraternal delegates were received, the expressed desire of the leaders of the Evangelical Church of the Union to learn more of the character of the United Church of Christ and their interest in keeping open channels of communication proved the sincerity of the invitation.

The difference between the ways of life of these fellow-Christians and ours was stressed by the fact that General Synod met in Berlin—a city between two worlds and living these days in great anxiety about the immediate future. That difference was pointed up when President Kurt Scharf, who presided at the meeting of the General Synod, opened his report by reading the names of the twenty-two imprisoned pastors, catechists, elders and students.

Dr. Scharf's report itself was a masterful and incisive presentation of the issues confronting the Christian community in both East and West Germany. Among other matters, Dr. Scharf dealt with the issues raised by the "Youth Dedication" in East Germany, a substitute for Christian confirmation, and by Pastor Martin Niemoeller's position on nuclear weapons in West Germany.

The General Synod met on the grounds of the Johannesstift in Berlin-Spandau, one of the German church's large benevolent institutions. Its facilities, including a sanctuary, assembly room, rooms for committee meetings, dining rooms and dormitories for the delegates, provided ample accommodations for the more than one hundred delegates as well as for the efficient functioning of the General Synod.

Symbolic Occasion

When this fraternal delegate of the United Church of Christ was called on for words of greeting from his church to the General Synod, he was moved by the character of the assembly and the high privilege of being part of an occasion symbolizing the unity of the church of Jesus Christ. For in the General Synod were men who had borne a faithful witness to the gospel when Adolf Hitler ruled Germany, in addition to many who are bearing a faithful witness at great cost today. These were brethren in Christ who, by their faithfulness, have rendered and continue to render a service to all of us. These were brethren who have witnessed in their own lives to the truth and power of the gospel of Christ. Words of greeting addressed to such an assembly could not be a mere formality. They perforce became an expression of gratitude for the sense of unity given us in Christ and of hope for a still closer fellowship. The accomplishments of this General Synod were themselves proof of the unity among the six provincial churches that comprise the Evangelical Church of the Union. These six churches—some Lutheran, some Re-

(Continued on page 33)

Dr. Arndt, an E and R clergyman, is professor of historical theology and ethics at Eden Theological Seminary, Webster Groves, Mo. Photo by Fritz P. Krueger, *Bildjournalist*, Berlin.

IN OBSERVANCE OF NATIONAL CHRISTIAN COLLEG

Campus ministries, such as that at the University of Nebraska, will be aided by the CC Christian Higher Education Fund.

Hood College at Frederick, Md. with enrollment of 500 is an example of an E and R church-related college.

CHURCH'S MISSION TO CAMPUS COMMUNITY

Many Protestant churches will observe National Christian College Day on April 12. Mr. Greene's article discusses one phase of our church responsibility in higher education—the campus ministry.

THAYER A. GREENE

In presenting the mission and the ministry of the Christian church to the academic community I find it helpful to begin with the description in the *Gospel of St. Matthew* of the dialogue between Jesus and his disciples at Caesarea Philippi.

You remember that Jesus asked them: "Who do men say that I am?" The answer came back: "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."

Jesus then asked a second question: "But who do you say that I am?" We are told that it was the disciple Peter who responded saying: "You are the Christ, the Son of the living God." Whereupon Jesus stated that Peter's confession was not the result of human creativity or intelligence but rather the work of the spirit of God. Jesus added that Peter's affirmation of faith would be the very foundation of his church against which even the powers of death would not prevail.

That brief but tremendously significant biblical scene illumines on the one hand the responsibility that the church and the academic community share in common and on the other hand the responsibility that is peculiar to the church and that often challenges the assumptions and presuppositions of the academic community. Jesus' first question "Who do men say that I am?" is a didactic question. It seeks to draw out into the open conflicting reports, opinions and attitudes. It is concerned with information and clarification. It seeks to gather ideas for consideration and it allows for a posture of detachment. In this regard it bears a striking resemblance to the basic assumptions that govern and motivate the academic community.

In a provocative article in a recent issue of *Harper's Magazine*, Walter Kaufman of Princeton criticizes the major religious traditions and then affirms his own loyalty to that way of life described in Plato's *Apology* of Socrates. In brief, it is the life of free inquiry, the unimpeded quest for truth by the human mind and spirit, subject to no arbitrary or external authority of

E and R's Eden Seminary in Webster Groves, Mo. will benefit from campaign authorized by General Council.

AY, APRIL 12

Two Carleton College students on their way to new library building to catch up on their studying before exams.

either dogma or institution. The statement of Socrates that "the unexamined life is not worth living" may well be taken as the basic creed of the intellectual.

Too often in the twentieth century the church has mistakenly attacked or ignored the intellectual in his quest. The intellectual has been left more or less to go his own way while the church promoted its institutional programs and social concerns.

Fortunately the situation is now changing. Thanks in large part to the rediscovery of the relevance of Christian theology by the intellectuals themselves, the church has been offered a fresh opportunity to exercise its neglected responsibility to minister to the inquiring minds of the contemporary academic community. Tillich, Niebuhr, Barth, Brunner, Aquinas and Augustine are now familiar names in the continuing and persistent dialogue of the campus.

I believe it is impossible to overemphasize how important it is for the church to stand with the academic community in its concern for free inquiry and better education. There is a real danger that the church will conceive of its responsibility too narrowly, pressing merely for an adequate hearing for its own theological concerns. In my opinion that would be a grave mistake, tending to support the lurking suspicion of the intellectual that the church has no fundamental concern with the whole educational enterprise but only with its own special and partisan views.

Unless the church can demonstrate a vital concern for the arts, the social and the natural sciences as well as for classes in the Bible, it will be treated as an interloper in the academic community. Moreover within the free and open exchange of the classroom the church can make no special demands of privilege. Its views have a right to be heard and considered with the same degree of detachment and disciplined criticism that any other examination of life receives.

The didactic concern of the church, then, is one that can make common cause with the concern of the academic community. Returning to Jesus' initial question to his disciples: "Who do men say that I am?" I suggest that both church and campus have the responsibility to present and examine the many answers that thinking men have given through the ages, answers not only to the nature and meaning of Christ but of the cosmos into which he came.

The church has a second task, however, that is peculiarly its own—a task that is implied in Jesus' second question to his disciples: "Who do you say that I am?" Just as Jesus was not content to leave the question as to the meaning of his own person at a level of theoretical detachment but pushed the dialogue to a level of personal and individual response, so the church has a great responsibility to confront the members of the academic community with the uniquely personal demands and promises of the Christian gospel.

Mr. Greene is minister of First Congregational Church, Amherst, Mass. Photos by William M. Rittase, Philadelphia, Pa. and Stuart C. Mahanay, Webster Groves, Mo.

Continued on next page ▸

The one fundamental assumption that can be made about the members of the academic community is their common humanity. Professors, students and administrators are all people. Therefore they must be ministered to as people. They get married, have children, get sick, lose loved ones like anyone else.

Whole Person

Within the campus community they confront the same moral problems, competitive anxieties and difficult personal relations that exist in the church and the world beyond the campus. It is extremely important that the church never forget this fact. With its Hebrew-Christian conception of man as a whole person in all his relations and activities, the church can offer the scholar a profound insight with the power to heal the disease of academic schizophrenia that divides the life of the mind from the life of the person.

When the church seeks to confront the intellectual with the Christian gospel there is, first, the difficulty of presenting to the campus what the message of the church really is. Too easily the intellectual can mistakenly surmise that the Christian message is a metaphysic in competition with other metaphysical views of reality. Within the context of the classroom, the coffee hour and the faculty cocktail party it is almost impossible to communicate that what the church is offering the world is not primarily a metaphysic but a history, a person and a community.

Fundamental Difference

To put the problem another way, how can the church hope to present in the classroom that view and experience of man's relation to God that belongs uniquely to the sanctuary? There is a fundamental difference between the lecture platform and the pulpit, the teacher's desk and the Lord's table. While the church can legitimately use the former, its message can never be complete without the latter.

Related to this problem is another one, namely that the intellectual on the campus has his own ready-made community. Moreover, it is a community with highly praiseworthy aims and a great tradition. Unlike the business community it is not so vulnerable to the critical slants of a William L. White nor so transparently ambiguous in its motives. However, anyone who has ever lived for a while in the academic community can describe its limitations.

The vocal idealism of the academician tends to wear a little thin when translated into the necessary compromises and pragmatic decisions of community life. Its highly individualistic assumptions about the work and privileges of the scholar often seriously conflict with the very elements that make creative community possible. These limitations become particularly apparent for the Christian in the academic community because he has another standard from which to judge and make comparisons. The contrast, for example, between a faculty meeting and a congregational church meeting can reveal the ways in which the campus has the signs but not the substance of true community.

Personal Commitment

Of course, it would often be easier for the church not to insist that the intellectual become involved in organized religion. If the church were willing to settle for sympathetic appreciation rather than personal commitment, support and participation, many members of the academic community would probably be glad to say a few kind words for the church—as long as they did not have to attend family-night suppers, make visits for the Every Member Canvass or serve on the board of trustees.

Such an image of the message and mission of the church would be false—false not only to the true nature of the church but to the deepest needs of the intellectual as well. To fail to demand the involvement of the intellectual in the life of the church at worship and at work would be false to the "incarnational" character of the Christian community. It would represent not only mistaken practice but faulty theology.

In the relation between church and campus it is not the church alone that has problems. The intellectual also is frustrated as he considers the middle-class Protestant congregation. More often than not he is repelled by the crudeness and superficiality of organized institutional religion in America. Frequently he is himself in active revolt against his own middle-class background and therefore looks with great suspicion upon the institution above all others that appears to be the citadel of values he has rejected. If the academic community happens to be set down in a small town with rural surroundings, the intellectual who enters the church must often endure that system of Protestant virtues that is tempted to confuse mores with morals.

The greatest disenchantment that comes to many sympathetic and cautiously interested intellectuals is their discovery that the Christian church, particularly at the local parish level, is often unwilling to be critical of itself.

Important Question

Committed as intellectuals are to the life of free inquiry, they feel constricted by a narrow moralism and a complacency with traditional dogmas and programs that characterize the dominant ethos in many college-town churches. As the intellectual views the church the most important question for which he demands an answer is this: Does the church sincerely desire the intellectual within the church to be an intellectual?

If the answer is No, if the church wants the sensitive and inquiring scholar to check his questions at the door and wear the team uniform, then the church will never have a significant ministry to the academic community, for the intellectual will refuse to accept such emasculation of his integrity. If the answer is Yes—and fortunately in many places it has been that—the intellectual may enter into the life of a Christian parish hoping to find fulfillment not only of his particular gifts and interests as a thinking man, but also of his life in the world as a whole person.

Continuing Concern

I suggest in conclusion that with Socrates and his modern disciples the church must reaffirm that "the unexamined life is not worth living." The church must urge all members of the academic community to be more truly "intellectuals"—to maintain a continuing concern both for the examination of life and for the worth of life.

With Jesus, the church must go on to ask of the intellectual as a person: "But who do you say that I am?" Faithful to its own insights into the nature of human experience and into the quest for meaningful knowledge, the church can ask the academic community whether the wholly intellectual life, the largely detached and uncommitted life can be a life worth examining.

Synodical presidents visiting Guild office were Mesdames Jay Kohler, Hubert Peters (representing Mrs. A. W. Yungschlager), August L. Braksick and F. J. Nisi.

High Lights of Women's Guild Business Meeting

RUTH M. AUCHENBACH

AMONG THE high lights of the annual business sessions of the board of directors of the Women's Guild, meeting in Cleveland February 20 to 27, were adoption of the Lay Worker's Annuity Plan for employees of the Women's Guild; a report on plans for the Lay School of Theology to be held in Lancaster, Pa., June 7 to 13; presentation of a new *Handbook for Leaders;* plans for institutes for leaders to replace coaching schools, the leadership training sessions formerly offered by the Women's Guild; a box luncheon with synodical presidents at "2969," the national offices of the Women's Guild; reports from the president, staff and committees; a review of six departments of work in the Women's Guild; presentation of work of the boards of international and national missions and of the department of campus Christian life of the Board of Christian Education and Publication by the Rev. Dr. Dobbs F. Ehlman, the Rev. Dr. Purd E. Deitz and the Rev. Hartland H. Helmich, respectively.

Summer Conferences

Synodical presidents were in attendance February 25 to 27 and participated in informal "sharing groups" on current concerns on Thursday evening, bringing questions for open discussion on Friday morning. They also heard plans for seven Women's Guild summer conferences including two joint conferences with Congregational Christian women to be held at Cedar Crest College, Allentown, Pa. and a new conference to be held at Southwestern University, Georgetown, Tex.

Present at these meetings were three representatives of the National Fellowship of Congregational Christian Women including Mrs. W. T. M. Cook of Santa Ana, Calif., newly elected president; Lillian Gregory, executive secretary; and Lucille D. Frost, associate secretary. Among other items of information, these women reported on the La Foret Conference for Laymen and Women to be held August 16 to 22 in Colorado Springs, Colo. and the Women's Fellowship Tour to Europe planned for September.

Frances Kapitzky, president of the Women's Guild, presided at most of the sessions and reported her attendance and participation in the Midwinter Meeting of the Women's Fellowship state and conference presidents.

Dr. Ehlman challenged the women to respond to the need for the Christian education and nurture of youth in countries such as Africa, emphasizing to his listeners the large numbers of young people in that continent.

Dr. Deitz reminded the presidents and the board that coming into the United Church of Christ means expansion all along the line. "Let's set the sights and goals high where the strong will feel challenged and will help the weak."

Mr. Helmich said: "The church has a responsibility to help institutions of higher learning fulfill their purposes under God. The campus ministry doesn't try to remove men and women from 'godless' institutions but stands beside them, living within the campus itself, trying to help religion to take its place beside the other disciplines and to make relevant the Christian gospel. The church has a responsibility for Christian education and nurture within these institutions."

Mr. Helmich stated that five times more high-school graduates enter college than twenty-five years ago. However, this won't be true in the next five, ten or twelve years, because of the anticipated population explosion. More than 50 per cent of high-school graduates enter college, but they don't all stay four years. Parents have an obligation to prepare their children for what happens in higher education. Forty thousand students a year go to American colleges and universities and get lost in the culture and in our cities, the director said.

The Rev. Dr. Robert C. Kienle, president of the Board of Business Management and a member of General Council, met in session with the group.

Goal Surpassed

Prior to the meeting with synodical presidents, there were meetings of the finance, education and scholarship committees of the Women's Guild.

Sunday, February 22 was a day of retreat for the board of directors and staff led by Mrs. Theodore O. Wedel, retiring president of United Church Women.

The board of directors and staff of the Women's Guild, together with the synodical presidents, learned with joy and gratitude at the annual board meeting that the annual Challenge and Thank Offering had again surpassed the allocations planned at the beginning of 1958. This was all the more noteworthy since 1958 was the first year in the current quadrennium during which time the annual allocations have been increased from $265,000 to $310,000. At the time of the board meeting the 1958 Challenge totaled $117,647.24, an increase

(Continued on page 32)

Miss Auchenbach is secretary of literature for the Women's Guild of the E and R Church. Photo by Mack Photography, Parma, Ohio.

"Flying parson" travels 250 miles every Sunday to conduct services in his five-church parish.

A CIRCUIT RIDER IN TH

IT IS NOT yet daylight in Flasher, North Dakota and the thermometer registers 20 degrees below zero. The little *Volkswagen* starter grinds hard but finally gets the motor running. Off we go to the airport with Bible, bulletins, tape recorder and heated oil to pour into the little Piper Cub plane to get it started. We take off into the dim morning.

Early Service

It will be light enough to land when we get to our 7:00 A.M. worship service. But first we give a friendly buzz to some of our parishioners. This takes only a few extra minutes and they like to know that the minister remembers them. Several of them are already on their way to church and will arrive about the time their minister lands on a little-used road or on the ball field in the center of town.

This 7:00 A.M. service at Solen, N. D. has revived the church, which previously was near extinction. There may be as many as forty people at the worship service, but never as few as the maximal number when the service was held in mid-afternoon. Breakfast, consisting of coffee and excellent homemade rolls, will be served after this early service. In this ranch community many of the families are "inter-faith" and a number of Roman Catholics are made welcome at our breakfast after their service, since we worship at the same hour.

After we have had our coffee and rolls we take off for the forty miles to Carson. On this flight across the hills we often see an antelope or perhaps a fox. The high-school football field is the landing strip this time. We buzz over it to be sure the students have removed the wooden hurdles and other athletic equipment. Anchoring the plane so it won't be up-ended by a gust of wind, we walk the two blocks to the church where our second service of the morning begins at 9:15 followed by church school.

The Carson people are Presbyterians and are happily linked with four Congregational Christian churches in our Flasher Larger Parish. They constitute a good, strong church with a large choir and there are many youngsters in the congregation. They also have an active men's club with an annual "Lord's Acre" project.

But we cannot remain too long here —it's time to get going again. We must be back at Flasher for the 11:00 A.M. service. In warm weather the hot-rodders may be using the airfield as a "drag strip" and several cars will have to pull off the field before we can land. We haul the plane into the hanger tail first so the wind won't catch it before we are ready for our next flight.

Flasher is the largest church of the five we serve. It has a membership in the eighties. Its Pilgrim Fellowship has been one of the most active in North Dakota under the leadership of a young farm couple. The men's club can also be counted on for state conference activities but this group is happiest when its members are making repairs on the church or working on some similar program. Instead of a "Lord's Acre" project this year, they undertook a "Lord's Pasture." Fourteen head of cattle were purchased and put on pasture, which was loaned to the men in return for fencing the area. Each pound the cattle added meant increased income for the church.

Indian Reservation

The Flasher worship service concluded, there is not much time to visit before we eat a sandwich next door at the parsonage and start out for Selfridge, the most distant point in the parish. This is one of the three churches situated on Indian reservations. Flying cuts the time to about thirty minutes, less than half the time required to drive over the gravel road. Here, as in the rest of the area, there are farm families that appreciate a call and delightful youngsters who are thrilled with a "wing-waggle" as we fly over them. This is near the "Badlands" area, where we would least want to have a forced landing—of which there have been two.

It is 2:00 o'clock in the afternoon now—the most difficult hour for a church service! However, these people are very willing to discover ways to keep up interest in their church. Their Sun-

---

Mr. Inglis, a CC clergyman, is minister of Flasher Larger Parish in North Dakota. Photos by courtesy of the author.

Church of the Month

ALAN OLDS INGLIS

IR AGE

day after-church potluck lunches or dinners are helpful. Whenever people eat together they seem to enjoy the fellowship. People have often discovered Christ in the breaking of bread.

The fifth service of the day comes at 8:00 o'clock at Shields—we're still in North Dakota! Since it will be dark by that hour, we drive over twenty-four miles of dirt roads to this service. If it rains or snows, we can take the gravel road but the distance is twice as far. If the weather is not too inclement, we can expect a good congregation—more than 100 per cent of the membership!

Active Churches

The church at Shields is something of a paradox. The town is dying—only the church and the bar remain open. But the morale of the congregation is high. Attendance at the Sunday service is excellent, a church school is maintained and the women's fellowship serves monthly public dinners. The people of Shields are happy in their church!

Here are a few interesting figures: all five of these churches have active women's groups; four have youth groups; four have church schools; two have choirs; and two have men's clubs. The fact that there are five churches in one parish means that laymen share the responsibilities of operating them. Lay evangelism is most necessary in yoked parishes.

The minister travels about 250 miles each Sunday to attend all five church services and is involved in at least twenty-three meetings a month, in addition to the twenty church services he holds and the numerous parish calls he makes. This adds up to about 4,000 miles a month by car and plane.

After his third service of the day, Mr. Inglis greets congregation at Flasher.

Yoked Parish

Many of these miles are traveled at night over dirt roads in Indian territory by the distaff side of the family. Five active women's groups desiring Mrs. Inglis' presence cause Daddy to baby-sit with the three youngsters at least five times a month.

A parish council unites these churches to give them the organization that keeps them alive. A church of twenty or so members has a hard time doing more than just exist unless it has a definite part in a larger body.

The yoked parish is apt to create an itinerant ministry but even if the work wears out a minister every two or three years, rural churches such as these must not think themselves lost. There were churches before the minister came and there will be churches after he goes. These churches of the Flasher Larger Parish were founded at a time when a minister made an appearance every six months. They have come a long way since then. So let us not close up any more churches just because they are small and scattered! Such churches can be yoked in a larger parish and—in this air age—served by a modern circuit rider piloting a Piper Cub!

Man's Plight

FREDERICK W. WHITTAKER

Grossly Exaggerated!

As a professor of religious history and the president of a school that trains ministers for the churches, I am deeply disturbed by the utter pessimism that pervades much of today's preaching and writing. A primary and summary example is found in the leading editorial of a recent issue of *The Christian Century*, America's foremost Protestant weekly magazine.

Favorite Theme

Here is a brief quotation: "Ours is an age of anxiety, and tortured minds seek any sort of escape from an existence which tends inexorably to bind persons on a wheel of agony. . . . It should be apparent by this time that no answer to anxiety can endure which does not take into account the deepest realities of man's situation. These must finally be summed up in the simple affirmation that he is lost."

This cry of despair is not new. It has been repeated in various forms by Christian theologians and preachers in every generation from the time of the Apostle Paul to the present moment. The plight of man has been a favorite theme in the pronouncements of Augustine, Anselm, Calvin, Edwards, Niebuhr—to name but a few religious leaders, both ancient and modern.

I presume to share with you my own conviction that the so-called "plight of man" has been grossly exaggerated, not only in earlier Christian eras but in our present generation! Essentially man faces only two predicaments: his ultimate destiny and his earthly existence. The first is no predicament at all for those who believe, for God has clearly revealed through the life, death and resurrection of Jesus Christ that the faithful will not perish but will have "everlasting life."

The preoccupation of many contemporary theologians with the doctrine that sinful man is completely dependent upon God for ultimate salvation is superfluous and irrelevant in Protestant circles. Of course, man cannot achieve eternal life for himself by virtue of his good works. Members of the Reformed and Free Church tradition have known this truth from the time of Martin Luther. Eternal life is a gift from God to man. Man has no power or responsibility in this realm, except to believe.

The real and only predicament of man today involves his earthly existence. Here is an area where man does have power and responsibility.

Foes of the Christian church, and sometimes its friends, are critical of the church's failure to provide spiritual leadership for the solution of social problems such as war, race relations, famine, alcoholism and divorce. I believe this criticism is justified because, in my opinion, Christian man has not only the ability but the duty to work for the solution of these problems until, under the guidance of God's written law and his Holy Spirit, effective answers are found.

Potentially the world-wide Christian church, by the united witness of its members, is the instrument—and I think the only instrument—capable of removing from the future history of the world such blights as war, famine and related man-made evils. The fact that the realization of these goals may be decades or even centuries removed from our time is no valid reason for indifference or pessimism on our part. We are called to work for God and his eternal purposes. If for no other cause we should gladly do so in gratitude for the ultimate salvation that is ours as believers in Christ Jesus.

Great Excuse

Christian man's dilemma in the face of his personal and social problems is due in large part to a misunderstanding of himself and of his relationship to God. The key factor in this situation is a concept that I call "the great excuse." In its common and popular form this concept is widely stated in varied situations by multitudes of people who glibly excuse some moral inadequacy with the comment: "Well, after all, you can't change human nature." To my mind this is simple blasphemy since it suggests that the nature of man, a creation of God, is somehow deficient in moral discernment.

The earliest and best-known form of the great excuse is contained in the famous Garden of Eden story in the book of *Genesis*. Here man explains his disobedience of God's commandment by placing the blame upon his female companion. The woman, not to be so easily outmaneuvered, immediately transfers the guilt to the beguiling serpent. But God is not mocked and forthwith he metes out appropriate penalties to the three culprits.

Here we have a narrative that has

Dr. Whittaker is president of Bangor Theological Seminary in Bangor, Me. and Waldo professor of ecclesiastical history.

had amazingly far-reaching effects upon the status of man in relation to God. The guilt of Adam and Eve, according to a theological concept still widely held, has been transmitted to every succeeding human being and has left man incapable, without special divine intervention, of choosing by his own free will the right from the wrong. This has been man's great excuse throughout the generations whenever he has failed to achieve a moral victory.

Personal Experience

In the New Testament there is a fine example of this same plight of man in Paul's *Letter to the Romans*. Speaking from personal experience, he records this testimony: "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do." Then Paul adds his own peculiar form of excuse: "Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me."

Throughout the history of Christianity the so-called orthodox doctrine of man has been essentially pessimistic about human ability to obey the laws of God as they are recorded in the Bible and as they are revealed continuously by the Holy Spirit. The only man capable of consistently choosing the good over the evil was Jesus Christ, but he was endowed with special divine powers not present in other men. He alone was capable of righteous and sinless living, and by his obedient suffering on the cross he atoned for the sins of all other men and thus made possible the redemption of the world.

Positive Action

It seems obvious to me that modern Christians must amend this doctrine of man unless they are content to allow pseudo-religious and non-religious movements to control the earthly destiny of humanity. Remember, please, that I speak of man's life in this world when I challenge you to take positive action for its redemption. As suggested earlier, our eternal salvation is in the hands of God.

Our Creator has not left us powerless to do his will and to establish his kingdom on earth! The experience of St. Paul to the contrary, many of us know from our experience that we can still choose the right from the wrong, that we can still do good and not evil!

In the fifth century a British monk named Pelagius challenged the orthodoxy of his day as represented by St. Augustine; Pelagius also speaks to us when he affirms that God would not have commanded man to do what man is unable to do. Unless he had granted man the power to obey, God would not have decreed: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not covet. Pelagius rejected the great excuse: "I can will what is right, but I cannot do it."

Again, in the nineteenth century, a Christian witness uttered an unorthodox word that commands our serious consideration. Horace Bushnell lived in the great era of Christian expansion and influence. For twenty-five years he was minister of the North Congregational Church in Hartford, Conn. Best known perhaps for his volume on *Christian Nurture,* he wrote several other books including one dealing with the atonement.

Universal Obligation

Dr. Bushnell rejected the great excuse that Christ has taken upon himself the sins of the world and declared a universal obligation upon all Christians to live after the pattern of Christ, to suffer with Christ, and to become one with him and with God. This is Bushnell's prophetic message for us: "Christ does nothing for a man beyond what the man himself is required to do for other men and it is exactly at this point that the world is redeemed."

Thus we are not excused because of our human nature from active witnessing as moral examples to our fellowmen of lesser faith. Jesus himself does not excuse us. Read the Sermon on the Mount with its stern commands against killing, vengeance and covetousness, and with its positive challenge to "be perfect, as your heavenly Father is perfect." Read the Gospel parables with their forthright call to righteous living; note especially the parable of the last judgment wherein God's blessing is promised to those men and nations that feed the hungry, clothe the naked and otherwise minister to human need.

The Christian Century editorial referred to at the beginning of this article laments that modern man is "lost." To be sure, some individuals are bewildered, perplexed and frustrated in this and every generation. But the Christian is never lost, at least in the sight of God. There is, indeed, a full measure of evil among individuals and nations at this moment of human history. Pagans, including many in the United States, may despair, for they have only material resources with which to combat greed, prejudice, war and allied sins.

Spiritual Resources

But Christians, including many in lands other than the U. S., are sustained and directed by hope in that, while acknowledging their responsibility for creating the man-made evils that plague our society, they are equipped with spiritual resources to overcome these personal and corporate sins.

My only fear is that you and I and our fellow Christians may not have the wisdom and the courage to recognize and to use these God-given resources. This fear is aroused by the prevailing theological temper in the face of the complex problems disturbing our peace and well-being. The temper is epitomized by these closing words of *The Christian Century* editorial I have been quoting: "All we can do is to bear as patiently as in us lies the pain which is our portion, forgiving as we have been forgiven, praying without anxiety and with confidence that God's will be done, and telling everybody who will listen that God was in Christ reconciling the world unto himself."

Moral Responsibility

Is this all that we can do? This is a fine program for those who feel no responsibility for the state of world affairs and who are content to wait passively for eternal salvation. It is enough for those who hide behind the great excuse of man's moral inadequacy and who expect God alone to perfect his kingdom on earth by some supernatural divine decree. But it is far from enough for those who know themselves to be the redeemed sons of God and who, in gratitude for the promise of eternal life, stand ready to cooperate with God in the building of his worldly realm. There is another way for us—for you and me and all others who renounce the great excuse of moral inadequacy. It is a way prescribed by our Lord Jesus Christ when he spoke to the woman guilty of adultery—and thus spoke to all sinners, even to you and to me: "Neither do I condemn you; go, and sin no more"!

"Tea-break" before going to bed is enjoyed by roommates in women's dorm at ICU—one of five modern dormitories recently built for undergraduates.

Iola Lautrup from Denmark and Davis Barrager of the U.S. tidy lawn in front of chapel.

Shaping the future of JAPAN

RALPH W. SOCKMAN

ONE OF THE most exciting Christian projects of the twentieth century" is the way someone has characterized the International Christian University in Japan. With this appraisal I heartily agree on the basis of my recent visit to the university, located in the environs of Tokyo.

Ever since it was only a dream in the minds of some farsighted Christian leaders, ICU has received enthusiastic support from fifteen Protestant denominations in the United States (including both branches of the United Church of Christ *Ed.)*. I was especially interested to see the progress made since the university opened its doors in April 1953. And what I saw convinced me that ICU is indeed a unique Christian institution. I say "unique" because it is pioneering in a number of educational procedures completely new to Japan.

Because of all I had heard about it, it was with great pleasure that Mrs. Sockman and I accepted the invitation of President Hachiro Yuasa (an outstanding Congregational Christian layman) to visit the institution that he heads.

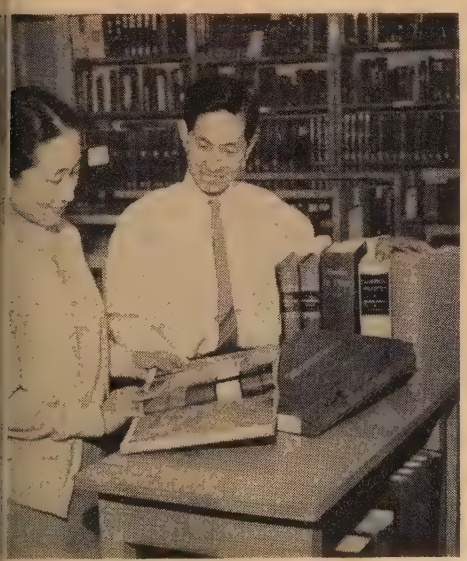
First, however, let me say a word about Japan itself and that great city Tokyo. The nation is a decisive factor in today's world and, with India, will undoubtedly determine the way the Orient will go—India as the great spiritual reservoir and Japan as the industrial, commercial and educational center.

How Japan maintains eighty million

Tomoko Furahata (standing) instructs students in well-equipped psychology laboratory.

people in the little cluster of islands that compose it, I do not know. It is a marvel to me that the Japanese can make so much out of so little. As for Tokyo, it has an air of dynamism, a kind of pulsing fullness of people. The Ginza district is a very busy part of the city with many shops, but the whole city gives a feeling of greatness. In it are some seventeen schools of college rank and ICU is among those with top scholastic standing! In fact, Dr. Yuasa told us that Japanese young people consider it as great a privilege to enter ICU as the University of Tokyo.

The institution has about fifty buildings. We went to the Sunday service in



Librarians sort books for "open stacks."

the dignified campus church, which was well filled. President Yuasa made a few remarks from the pulpit, then introduced the speaker—a representative of the Pan-Pacific Southeast Asia Women's Association, which was holding a conference on the campus.

We had lunch after the service with Dr. Yuasa and ICU Vice President Maurice E. Troyer, who spoke of the university's phenomenal development in the past six years. To me, Dr. Troyer's leadership is most heartening. He went there from an important position on the faculty of Syracuse University. There are a number of other American and non-Japanese faculty members at ICU, making it truly international, interracial and intercultural.

One-third of the students at ICU are Christians, but that minority is permeating the group and shaping the thinking and philosophy of the majority. Of the faculty, Mrs. Sockman wrote in her notes: "One hundred per cent Christian and democratic." This seemed to answer one of the problems most often heard in Japan—that the people might revert to an emphasis on the military.

The modern buildings on the campus are both functional and attractive. In addition to the church there is the church house and student union building named after Dr. Ralph E. Diffendorfer. It is a most efficient cultural center with some features I haven't seen duplicated in the United States.

Both from the standpoint of the faculty and the students—as many as we saw of them—I was convinced that ICU is laying a foundation on which to build with great pride and hope. There were 2,700 applicants for 150 openings last year. No other educational institution in Japan has such a record unless it is Tokyo University.

Here, I think, the churches in this country have an opportunity limited only by their response. One of the things that has lingered with me is a remark made by Dr. Troyer. He said that the U. S. Army of Occupation did not understand the vacuum that was left in the Japanese mind when the Emperor "de-divined" himself. They lacked a driving idealism and ultimate goal. From what I saw, I do not believe that Shintoism is providing that force. It is a worship of ancestors, a looking backward to the past. At the Shinto shrines we visited we saw a number of people with their little offerings but I did not see young people flocking to them.

The newspapers in Japan when we were there were playing up what they called the need for "moral education." They are baffled by the problem of juvenile delinquency, just as we are. This is accented by the large number of suicides, indicating a lack of faith among young people who don't feel life is worth living.

Against this background it is easy to see the need for a Christian university in Japan. And I think its leaders are going about things the right way. They are not specializing in technical training but are trying to give ICU students a basic understanding of life.

Women's Lot

The university is also shaping the lot of women in the Orient. I was impressed by the number of outstanding women students at ICU. From the books we have about Japan—*Sayonara* and the rest—Japan is still a man's country and women have not yet attained their full rights. They, like most of the women in the East, are still relegated to the home where they are supposed to stay. I was therefore impressed to find such an important gathering of women from so many East Asian countries at ICU.

At International Christian University we saw at work a principle that I hope will be more widely recognized—the almost unexplainable power of a nucleus to activate a larger group. I have been in homes in which only one member of the family was a Christian and seen him change the climate of the whole family. And I venture to say that one could take almost any church and select six devoted Christian workers and be sure that they would change the church's climate.

There is a kind of "group personality" that I do not think we quite realize in our Christian enterprise. It seems to me that at the International Christian University there is a Christian witness that can shape the future of Japan far beyond our power to measure.

Dr. Sockman is the minister of Christ Church, Methodist in New York City. Photos are by courtesy of the Japan International Christian University Foundation.

CC Building Fund Campaign Nears Goal

STANLEY U. NORTH

THE MORE than four million dollars that the Church Building Loan Fund has added to the resources of the Congregational Christian Church Building Department has made possible loans totaling $7,922,283.24 to 254 churches over the last five years. Of these seventy-three were new churches.

Churches are buildings but more important they are people. In the period between 1944 and 1958 128 churches started by the conferences, with the cooperation of the Board of Home Missions, had 46,622 members and 39,352 church-school members. In 1957 alone these churches received 9,891 into their membership. In the same year they contributed $272,376 to *Our Christian World Mission.*

Basic to all this has been the Church Building Loan Fund, which is now nearing its goal. The graph shows how our state conferences have met their quotas. Six conferences have achieved or exceeded their goals; six are in the 90-99 per cent group; ten, 80-89 per cent; seven, 70-79 per cent; four, 60-69 per cent. Only two are under 60 per cent of their goal.

It has been said many times that churches are buildings and people and service. They also represent labor and struggle and worship—all creative experiences that make memories rich and the future bright.

The church pictured above is Pioneer Congregational Church, San Diego, Calif. It began on a hillside. For over a year the men of the congregation trucked chairs to a hill overlooking the Pacific Ocean. An altar was placed in front of a three-panel screen. Electricity from a home 200 yards away made possible good recorded sacred music. From those beginnings the church has grown and matured into the lovely new sanctuary sketched above—made possible in large part by Church Building Department funds.

The Rev. and Mrs. Culver H. Nelson of the North Congregational Church in Phoenix, Ariz. and their members are likewise blessed by precious, if somewhat painful memories. Their congregation, now housed in a beautiful new plant and receiving into membership more than 300 annually, first met in a barn—"Budd Brown's Barn."

The stories of building new churches are legion. They include stories of fire and flood and earthquake and tornado but also they tell of thousands of people in new communities. In each case the Church Building Department has made the difference between success and failure. These churches have meaning now for children, and their mothers and fathers, too. And in years to come they will provide the essential support of our "Home Boards" through which Jesus' command to go into all the world and preach the gospel can continue to be obeyed.

This fact gives the gifts to the Church Building Loan Fund a deep significance. As this issue of *United Church Herald* goes to press, this is how the record stands:

Goal	$4,500,000
Gross receipts Dec. 31, 1958 98% of goal	$4,414,610
Gross receipts Dec. 31, 1958 through Jan. 31, 1959	$ 49,427
Gross receipts Jan. 31, 1959 99.2% of goal	$4,464,037
Required to reach total	$ 35,963
Declarations	$4,725,512
Required to reach goal and declarations	$ 261,477

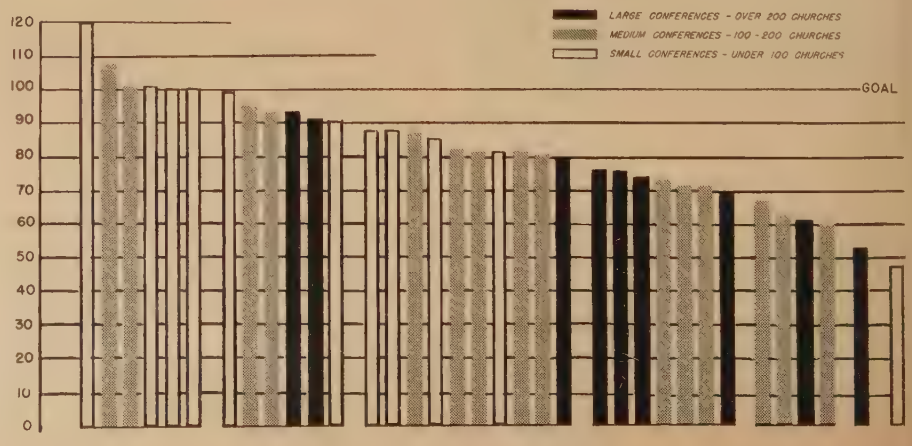
Mrs. A. H. Sharp, who is responsible for completing the Church Building Loan Fund campaign, reports that many churches with unpaid pledges are spacing payments over a period of months as indeed are several conferences.

Victory is in sight! We would not be worthy of our heritage were we to settle for less!

CHURCH BUILDING LOAN FUND

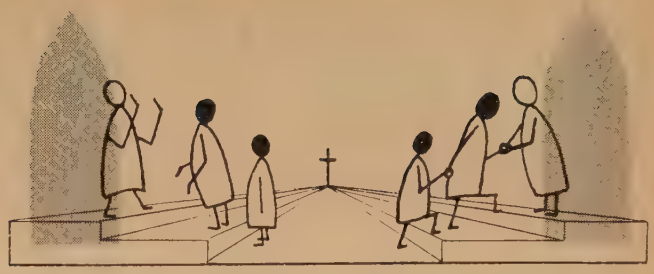
CAMPAIGN

PER CENT OF GOAL ACHIEVED BY CONFERENCES, JANUARY 1, 1959



Dr. North is general secretary of the Division of Church Extension and Evangelism of the CC Board of Home Missions. Sketch of the Pioneer Congregational Church of San Diego, Calif. by courtesy of the church.

Fellow Citizens in God's Commonwealth



FRED D. WENTZEL

ON A NORMALLY quiet street in Collins Park, Delaware one night last month a crowd of 300 whites armed with stones and firecrackers massed in front of the house of Negro George Rayfield. Rayfield had just bought a house in a white neighborhood and they were trying to run him out." Thus the March 9 issue of *Life* reports a typical current event.

Negroes—and other minorities—are on the move. They keep moving to new places, positions and professions. Their moving is peaceful and lawful but determined and persistent. They rightfully regard themselves—and wish to be regarded by others—as possessing the dignity of human beings and the equal status of citizens in a democracy.

Good News

As they move ahead in accordance with this self-estimate and this desire, they feel that they have the tides of history on their side and they will not be dismayed by stones and firecrackers, threats and bombings, legal and illegal road blocks.

Fortunately, good news about this movement toward justice and brotherhood has within the last decade become almost as typical as bad news. In 1957 James H. Robinson and other Negro leaders were not embarrassed by a dearth of material when they wrote *Love of This Land* with the subtitle "Progress of the Negro in the United States." More recently several books have properly called attention to what is right about our race relations.

For white churchmen it is far more fitting to look long and critically at the present situation, to examine their own attitudes and policies in the sharp light of the gospel and to make haste in the urgent task of reconciliation. If we look long and without blinders, we will see and wonder at a distressing fact. Despite mountains of good resolutions in the minutes of many church groups, the continued preaching and teaching of a gospel that we claim to be "the power of God for salvation to everyone who has faith" *(Romans* 1:16), a long procession of brotherhood weeks observed during the natal month of the Great Emancipator and a modest number of integrated congregations, brotherly practice seems reluctant and meager in the churches when set in contrast with the practice in trade unions, competitive sports, the armed services, public education and other so-called secular fields. The voice of a church still widely using the obvious devices and the subtle arts of exclusion goes out against a strong wind and is but faintly heard.

Sometimes critics have charged that the life of the churches was merely a reflection of the prevailing culture, that the ethics of the churchman were little more than the ethics of secular society. The facts now constrain discerning observers to ask whether American culture has at certain points outdistanced the church in moral quality.

Deeply Troubled

Whatever we may say to critics and observers, among ourselves we freely admit that in mind and conscience we are deeply troubled. It is disconcerting that the church should suffer by comparison of its policies and deeds with other agencies and institutions. It is distressing to consider that some who make no profession of religion are actually less prejudiced and more inclusive in their associations than we are in our churches and in our neighborhoods.

What troubles us most profoundly, however, is that we have been unresponsive to the clearly revealed will of the righteous Father, that we have been disobedient to his urgings toward the inclusive fellowship, that we have not been markedly imaginative or compassionate even toward other followers of Christ to whom the Creator gave eyes or cheekbones or hair or skin different from our own.

What troubles us is that now, so late in the day, we begin to see with a terrible clarity the enormity of the sin of the church whose doors are not wide open to every man in his every need, and the sin of the neighborhood whose houses and streets are an island accessible only to people of a certain kind. Our conviction is expressed in the proposed Call to Christian Action in Society:

"Segregation is a sin. Segregation is contrary to the gospel. Segregation denies the Christian doctrine of man. Segregation violates the nature of the church of Christ."

Inclusive Fellowship

This is the most hopeful sign on the horizon that we are ready to recognize and to confess our sin. Such readiness is the beginning of righteousness.

If now we who are the United Church of Christ act in penitence to eliminate pride and prejudice from our hearts and end racial segregation "in our communities—in church life, in housing, in employment, in education, in public accommodations and service, and in the exercise of political rights," we may bring our new fellowship a distinction infinitely more precious than greater size, greater benevolences, greater power. That is the distinction of being, in principle and in fact, an all-inclusive fellowship of believers in the one God and Father of our Lord Jesus Christ.

Let our earnest prayer and desire be that we who are white and we who are colored shall be no longer strangers and aliens to one another but shall now be fellow citizens in the commonwealth of God, through the power of Christ who has made both one and has broken down the wall of segregation between us.

Dr. Wentzel is director of publications for the E and R Board of Christian Education and Publication.

This is the second in a series of articles on the Call to Christian Action in Society now being discussed in churches, synods and conferences before being presented to the General Synod of the United Church of Christ at Oberlin, Ohio.

NEWS WITHIN THE UNITE

HARTFORD SEMINARY APPOINTS NEW DEAN

THE REV. Chalmers Coe, associate professor of practics at Hartford Seminary Foundation since 1956, will succeed Dr. Alexander Converse Purdy as dean of the Hartford Theological Seminary, when he retires on June 30, 1960.

Prof. Coe, a native of Boston, Mass., is the son of the Rev. Dr. and Mrs. Albert Buckner Coe. Dr. Coe is a former moderator of the General Council of Congregational Christian churches and was president of the Massachusetts Congregational Christian Conference until his retirement last year. He is now serving as interim minister of Mayflower Church in Minneapolis, Minn.

Dean-elect Coe received his B.A. degree from Yale University and his B.D. from Yale University Divinity School. Following his ordination in 1945 he served Congregational Christian churches in Connecticut and Massachusetts until he went to the Hartford Seminary faculty in 1956.

Prof. Coe's wife, Pamela, is the daughter of the Rev. Dr. Paul Scherer, professor of homiletics at Union Theological Seminary in New York City, and Mrs. Scherer. The Coes have four children.

Dean Purdy, whom Prof. Coe will succeed a year from next June 30, has been a member of the faculty of the Hartford Theological Seminary since 1923. He has served as its dean since 1954 when he succeeded the late Dr. Tertius Van Dyke. Both Dean and Mrs. Purdy have been active in the Society of Friends, locally and nationally.

The announcement of Prof. Coe's appointment was made by the Rev. Dr. James Noah Gettemy, president of the Hartford Seminary Foundation.

MIDWEST CC LEADER FETED

ONE of Congregationalism's well-known leaders in the upper Midwest was honored recently when more than 400 friends gathered at a dinner in Minneapolis, at which President J. L. Morrill of the University of Minnesota; President Laurence M. Gould of Carleton College, Northfield, Minnesota; and Dr. Howard J. Conn of Plymouth Church, Minneapolis, served as hosts. Guest of honor was Dr. Donald J. Cowling, Congregational Christian clergyman and former president of Carleton College now living in Minneapolis.

During the thirty-six years that Dr. Cowling served as Carleton's president, he guided that institution to the position of leadership it now occupies among liberal-arts colleges of America. Since his retirement in 1945, he has been responsible for raising more than $15,000,000 for medical research at the University of Minnesota. He is the only person ever to have received the three highest awards of the university —an honorary degree, the "Builders of the Name" citation and the Regents' Award.

A leader in many of the outstanding developments within the Congregational Christian fellowship, Dr. Cowling was chairman of the Commission on Missions, which took the first steps toward enabling the Congregational missionary enterprise to make a united appeal to the denomination. He was largely responsible for working out details of the present pension plan of the Annuity Fund for Congregational Ministers. He was a member of the executive committee responsible for the securing of the Pilgrim Memorial Fund, which helps to undergird this pension plan.

At the dinner Dr. Conn *(right)* presented Dr. Cowling *(second from left)* with a scroll listing his many contributions to the national Congregational Christian fellowship. Also shown in the photo are Dr. Gould *(left)* and Dr. Morrill.

ILLINOIS CHURCHES HOLD COACHING SCHOOLS

CONGREGATION
PASTOR
CHURCH COUNCIL
GENERAL CHAIRMAN
Program and Budgets Committee
Enlistment or Visitation Committee
Cultivation Committee
The Church is God's community on earth. It has no legitimate life of its own — only the life which God gives to it. Its mission is the fulfillment of God's redemptive purpose for men. Both its life and its mission we see and know in Jesus Christ.

Approximately 140 Evangelical and Reformed churches of greater Chicago and North Illinois are participating in a new, year-long program of education in churchmanship.

The program is part of a national project of the United Church of Christ called "Allied Christian Enlistment," developed by the Department of United Promotion of the Evangelical and Reformed Church and the Missions Council of the Congregational Christian churches. More than one thousand CC and E and R churches in various parts of the nation are expected to take part in this project this year. In the plan, groups of churches of a locality "ally themselves together" to study the purpose and role of the Christian church, then proceed to measure their own churches in this light.

A series of five training schools for selected leaders in the churches was held in North Illinois Synod last month, with the Rev. Dr. Henry Reifschneider of Minneapolis, president of the Northern Synod of the Evangelical and Reformed Church, as the guest leader. Dr. Reifschneider will lead the same local leaders in three subsequent schools to be held in April, September and October and will issue sets of "assignments" to be completed by the churches before each new school.

The Rev. Dr. William L. Rest of Chicago, president of North Illinois Synod, assisted the guest leader in the schools. An area chairman for each locality presided.

As part of the project, a complete guide has been prepared to help a local church conduct a self-study of every aspect of its program.

Each congregation is urged to conduct an all-church planning conference early in the summer. At this time, armed with the results of self-study and with a deeper understanding of what the church should be doing, the leaders work out the best possible program for the church in the coming year and decide upon a budget.

In the fall, on a specified Sunday, each member of the congregation will be visited and asked not only for a financial pledge, but for a promise of time to be given to the church utilizing whatever skills the person may possess.

The purpose of the program, according to the Rev. David H. Sandstrom, administrative secretary of the CC Missions Council, is to "help the church member establish a scale of values—set Christian priorities."

"It is stewardship before God," said the Rev. Dr. L. C. T. Miller, assistant director of the E and R Department of United Promotion. "It is an effort to integrate the people into what they feel, after study, a worthy church program should be."

Dr. Miller and Mr. Sandstrom have jointly written a textbook for the project entitled *Church Program and Budgets Builder*, which is a comprehensive yet concise guide to the total operation of a church, with each how-to-do-it section carefully undergirded with a who-to-do-it discussion and bibliography.

The photograph was taken at a make-up session held for Illinois leaders who could not attend one of the training schools held earlier. Shown here are *(left to right):* the Rev. Dr. Carl W. Klein, St. Louis, director of United Promotion (E and R), who was the guest leader replacing President Henry Reifschneider; the Rev. Dr. William L. Rest, Chicago, president of North Illinois Synod; and the Rev. Paul A. Rasche, pastor of Bethlehem Church, Chicago and Northside Area chairman.

DR. MACKEY HONORED

The Rev. Dr. Sheldon E. Mackey of Philadelphia, secretary of the Evangelical and Reformed Church and co-secretary of the United Church of Christ, has been awarded the 1959 Comenius Day Alumni Award given annually by the Moravian College in Bethlehem, Pa. in recognition of outstanding achievement. The presentation was made at a dinner given in Bethlehem on March 19 at which time Dr. Mackey was the speaker of the evening.

An annual award for outstanding achievement of an alumnus in a chosen field, the Comenius Gold Medal was instituted in 1941 and named to honor John Amos Comenius, the founder of Moravian tenets of education. A 1936 graduate of Moravian College, Dr. Mackey received the B.D. degree from Lancaster Theological Seminary and did graduate work at Union Theological Seminary, New York City.

Continued on next page ▸

TEXAS SYNOD COMMISSIONS TWO LAY WORKERS

TEXAS SYNOD of the Evangelical and Reformed Church recently conducted a service of consecration for two full-time lay workers in the church, thus giving them the status of commissioned workers. A commissioned worker, according to the By-Laws of the church, "is a member of the church who is set apart and consecrated by a synod for full-time service for a special ministry."

The two unordained lay ministers are Hedwig Maechtle, matron of the Eden Home for the Aged, and Elmo Fischer, administrative assistant to the pastors of First Protestant Church, both of New Braunfels, Texas *(see photos)*. The special commissioning service was held in First Protestant Church with a large congregation in attendance.

Miss Maechtle, a native of Germany, has been matron since 1943 at the Eden Home, of which her brother, the Rev. Reinhold E. W. Maechtle, is the superintendent. Before coming to the home she served for nineteen years as a nurse in Cape Girardeau, Mo. A native Texan, Mr. Fischer was formerly senior accountant in the auditor's office at the University of Texas. He has been on the staff of First Church since 1953. He is also treasurer of the Eden Home.

The Rev. Theo. F. Schumacher, then chairman of Texas Synod's committee on church and ministry and pastor of St. John's United Church of Christ, Robinson, Texas, delivered the sermon. The pastors of First Church are the Rev. Carl Burkle and the Rev. Richard F. Kuretsch.

A commissioned worker is listed on the official roll of his synod, he has voice but not vote at synod meetings and he is eligible to serve on standing committees. His ministry may be in a congregation, on a mission field, through one of the administrative agencies of the church or in one of its benevolent or educational institutions.

KANSAS CHURCH BREAKS GROUND

THE WIDE open plains near Great Bend, Kan. were the scene of an unusual ceremony on a cold Sunday afternoon in January. Members and friends of First Congregational Church, each armed with a shovel, formed a hollow rectangle on the edge of town and, at a given signal, turned over spadefuls of dirt to outline the location of the new sanctuary they propose to build *(see photo)*.

The unique ground-breaking service marked the climax of months of planning and preparation for the erection of a $262,500 building on a block of land recently purchased for the building site. Sufficient land is available to provide ample parking space and to make future expansion possible.

The Rev. Dr. L. Merle Rymph of Topeka, superintendent of the Kansas Congregational Christian Conference, delivered the dedicatory prayer; H. P. Thies, First Church moderator, outlined the history of the congregation; and the Rev. Edward H. Brantz, minister of the church, gave the benediction.

From its outset, the building program for the new church has been a cooperative effort involving all the departments and agencies of the church's life. Included in the one-story structure will be a sanctuary, adequate educational facilities, a room for youth activities and a small chapel. The entire building, which will be air conditioned throughout, consists of about 19,000 square feet and is expected to be ready for use by the end of 1959. First Church was organized in August 1872 as the outgrowth of a community Sunday school that had been meeting in Great Bend. During the intervening years the congregation has outgrown two church buildings. By 1954 the membership had reached such proportions that more space was needed. It was decided to raise money for a new church at a new location and a highly successful sixty-day fund drive enabled the congregation to purchase land and let contracts.

VIRGINIA VALLEY CHURCHES SPONSOR EVANGELISM ADVANCE

Woodstock Photo Shop

THE Virginia Valley Region of Potomac Synod (E and R) and of the Southern Convention of Congregational Christian churches joined forces recently in a united advance in evangelism. Eight missioners from the Evangelical and Reformed Church and seven from the Congregational Christian churches met with sixteen pastors of CC and E and R churches in a successful Teaching-Reaching-Preaching Mission.

The Rev. Lawrence N. Strunk, senior pastor of Christ Church in Hagerstown, Md. and chairman of Potomac Synod's committee on evangelism, served as regional director. Dr. Frederick D. Eyster, president of Potomac Synod, led the Bible study. Dr. Ben M. Herbster of Norwood, Ohio, a member of the E and R General Council and co-chairman of the Executive Council of the United Church of Christ, was the rally speaker.

The Rev. Melvin H. Dollar of Elon College, N. C., associate superintendent of the Southern Convention, secured the missioners for the Congregational Christian congregations.

The Teaching-Reaching-Preaching Mission is the program presented by the joint Commissions on Evangelism of the United Church to give clinical guidance to laymen as they seek to witness to their Christian faith. The study and briefing sessions for the Potomac Synod and Southern Convention joint mission were held in Grace Church, Mt. Jackson, Va., whose pastor is the Rev. Frank L. Fesperman. The photo shows the regional director, Mr. Strunk, leading a training session.

The public rally with which the mission closed filled both the sanctuary and the church-school facilities of St. Paul's Church, Woodstock, Va. The Rev. Kenneth E. Bishop is pastor.

The effectiveness of the mission is reflected by a comment of one of the lay leaders who participated: "The mission was the best thing that ever happened in our congregation."

INDIANA CHURCHES HOLD PREACHING MISSION

A TEACHING-REACHING-PREACHING Mission was held in the Evansville, Ind. tri-state area over a two-week period in January with thirteen Evangelical and Reformed congregations participating. The Rev. Robert A. Happel of Cleveland, field secretary of the Commission on Evangelism, was the director. Photo shows Mr. Happel leading one of a series of daily training conferences. More than a dozen ministers had been brought into the area to serve as missioners in local congregations and they met daily with the local pastors at Zion Church to study the nature of the church and its evangelistic task. The Rev. Harry W. Bredeweg, president of South Indiana Synod, led the group in Bible study. It was the responsibility of the missioners to give training in the techniques of lay visitation, to help commission workers and to visit the catechetical class and the church school. They also preached at the evening worship services.

A public rally was held at St. John's Church, Evansville, at which Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of St. Louis, was the principal speaker. The Rev. Dr. John R. C. Haas and the Rev. Marvin J. Kirchhoff, pastors of St. John's Church, presided at the service with the following ministers assisting: the Rev. Roland Mernitz, Zion Church; the Rev. Ruben J. Bierbaum, Bethel Church; the Rev. Gene A. Becker and the Rev. Friedrich O. Rest, St. Paul's Church; and the Rev. Warren G. Smith, St. Matthew's Church. Thirty-six ministers participated in the processional opening the service, representing churches in Ohio, Kentucky, Indiana, Illinois and Missouri.

The Teaching-Reaching-Preaching Mission is a program of evangelism sponsored by the Commission on Evangelism. It has a threefold emphasis, namely: teaching the churched, reaching the unchurched and preaching the Living Word. It seeks to accomplish these aims through a program of study, outreach and spiritual renewal.

NEWS of the WORLD

NCC GENERAL BOARD CALLS FOR FULL DISCUSSION

Capitol Studios

IN A RINGING declaration, the policy-making General Board of the National Council of Churches last month affirmed the "right and duty" of the churches to study and comment on issues of human concern, however controversial. And it called on the churches to resist all efforts to discourage full freedom of discussion of such issues. In a pronouncement entitled "The Hartford Appeal" *(see page 6)*, the board representatives of thirty-three constituent church bodies replied, in effect, to critics who questioned the right of the recent council-sponsored World Order Study Conference at Cleveland to speak for itself on international affairs, including the issues of United States recognition of China and its admission into the United Nations. Mrs. Douglas Horton *(see photo)*, CC laywoman, was among those reporting on the Cleveland conference.

During its two-day meeting at Hartford, Conn., the board received the official report of the Cleveland conference and transmitted it to the Department of International Affairs in accordance with regular procedure. It was made clear that following study of the report, the department was free to frame a policy statement based on it and place it before the board at some future date. In another action, the board placed the National Council on record in support of nonsegregated housing.

SOCIETY FOR THE BLIND HOLDS ANNUAL MEETING

AN OFFICIAL of the John Milton Society for the Blind told the agency at its annual meeting *(see photo)* in New York that the production of recorded Bible stories for families with blind children is "the most pressing need in our publishing program."

Dr. Dwight C. Smith, general secretary, in his annual report also urged the society to expand its ministry to the blind to the ever increasing number of sightless people around the world. He cited figures that showed an estimated 37,000 persons in this country and abroad lost their sight last year.

The John Milton Society is sponsored by nearly sixty Protestant denominations, including the Congregational Christian churches and the Evangelical and Reformed Church. In 1958 it distributed more than 80,000 pieces of Braille devotional literature and 49,000 long-playing records for blind people who do not know Braille, Dr. Smith reported. He said these materials were sent to all parts of the United States, ten Canadian provinces and seventeen foreign countries "including at least four behind the Iron Curtain."

Braille literature distributed by the society includes the monthly *John Milton Magazine for Adults*, the monthly *Discover* for children and the *John Milton Recorded Sunday School Quarterly*. The latter was received by 2,400 subscribers in North America and forty-two overseas countries while the *Talking Book Magazine* went to 5,000 subscribers and recorded church-school lessons were sent to 650 subscribers.

Braun

WIDE CHURCH

SUNDAY SHOPPING CAUSES LIVELY DEBATE

Harold M. Lambert

SUNDAY shopping continues to be a topic of lively concern in religious circles throughout the country. For the past several years, warnings have been voiced that increasing encroachments on the sanctity of the Sabbath in many areas are detrimental to the best interests of the community. Both Protestants and Roman Catholic leaders have repeatedly urged members of their churches against "business as usual" on Sundays.

However, a special problem is seen in the fact that two religious groups—the Jewish community and the Seventh-Day Adventists—observe Saturday, not Sunday, as their Sabbath. Jewish leaders object to a rigid enforcement of Sunday closing as an injustice to Jewish merchants. Seventh-Day Adventists contend that compulsory Sunday closing violates religious freedom and promotes church-state union.

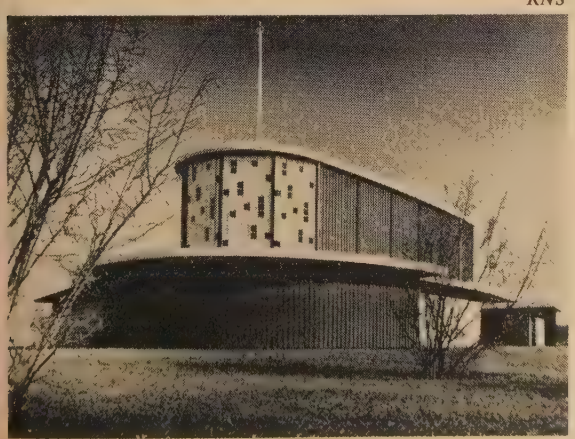
Last year was marked by an unusually large number of court actions to test the constitutionality of Sunday observance laws. These laws were upheld in every area. Meanwhile, the United States Supreme Court rejected, "for want of a substantial Federal question," two constitutional appeals from business firms convicted of violating Sunday laws in Ohio. Recent developments on the state level have served to sharpen interest in communities where highway chain stores open on Sundays.

CHURCH INTERIOR DECORATION CRITICIZED

AMERICAN church interiors were criticized as "sheer commercial decoration" by a missions official at the nineteenth National Conference on Church Architecture held in Los Angeles recently.

Dr. Robert W. Spike, general secretary for program of the Congregational Christian Board of Home Missions, charged that church buildings are "infinitely more meaningful" architecturally in their exteriors than in their interiors. Church meeting rooms and sanctuaries in new buildings, he said, do not reflect the "growing liturgical consensus" in Protestantism.

RNS



"We have many new and exciting structures," he told some 1,000 delegates, "but it is rare not to experience disappointment or alarm upon entering the sanctuary."

The architect is not wholly to blame for this, Dr. Spike said, since he "can reflect only what he is able to apprehend from the congregation of their understanding of worship." He stressed that unless there has been a real liturgical renewal in a congregation, the room for worship reflects the confusions and weaknesses of the past decade. "Architects with a more austere good taste in exterior line and form sometimes give in to norms of commercial decoration in the worship room."

The photo shows the Chapel of the Transfiguration at Eugene, Ore., which received an award for churches seating less than 250. This award and others were made by the Church Architectural Guild of America, which co-sponsored the conference with the National Council of Churches' Department of Church Building.

Building the Church Program

VI . . . CHRISTIAN STEWARDSHIP THE CHURCH'S STRENGTH

PAUL E. STRAUCH

CHRISTIAN STEWARDSHIP has long been the Cinderella of the Christian church —the unglamorous department with the unpleasant task of raising the necessary funds to carry out the church's program.

Whole Life

Whenever there is a budget to raise or a finance campaign to be conducted, the word stewardship is revived—as a way of extracting money from reluctant pocketbooks.

However, stewardship involves a good deal more than finances. It is much broader in its meaning than merely raising money for the church. *The Church Program and Budgets Builder* calls it our response to God as Creator and Redeemer. Stewardship is the way in which a person uses his whole life—his time, his talent, his treasure.

Stewardship has as much to do with teaching in the church school, ushering for the church services, serving on the official board as it does with the financial contributions we make to the church.

Some years ago a group of church men and women at a national conference adopted a statement that in part declared: "Stewardship is more than the giving of money although it is that. It is more than the giving of time although it involves that, too. It is more than the giving of talents although it involves that. It is the giving of oneself—the offering up of the total self to God in love and service."

For churches that wish to go deeper in their understanding of Christian stewardship and to strengthen their practices of Christian stewardship there is available a most helpful booklet, *The Church Program and Budgets Builder*. The section on Christian stewardship (pages 12-15) is a valuable guide for church leaders in evaluating their present programs and in planning for the future.

A group of leaders in one church recently spent a whole evening in study and searching for a stewardship program relevant to their specific situation. Two members of the group read together the statement called "We clarify our purpose." They then discussed the meaning of the terms before the whole group. The next step was for the entire group to evaluate the church's present program, making use of the questions on page 13 of the booklet. During this discussion it seemed wiser for the minister not to participate.

The following questions were added to those in the booklet: (1) In the stewardship emphasis of our church, what has been especially effective or outstanding in the past year? (2) What more can we do to improve our program?

Future Plans

The third step was planning for the future. The work sheet on page 14 of the booklet provided a convenient guide for the committee members to note their recommendations and estimate the cost in terms both of personnel and money.

They agreed to report their findings and recommendations to the official church board with the understanding that when the total program for the congregation was adopted for the coming year, their recommendations would be taken into consideration.

In the March issue of *Social Action*, Dr. Doris E. Pullman of the College of the City of New York gives a concrete picture of the amount of money Americans earn and how they spend it. In the same issue, the Rev. Thomas K. Thompson, director of the National Council of Churches' department of stewardship and benevolence, outlines the conflicts that arise between our present "economy of affluence" and the Puritan virtues of thrift, frugality and solvency. The answer to the problem of the affluent society, according to Mr. Thompson, is a rediscovery in thought and action of Christian stewardship, especially in the realms of getting, spending and giving. The program-planning section of the magazine also deals with stewardship of the family income.

A revised study outline with packet on the subject of Christian Family Finance is being prepared by the commissions on stewardship of our two communions. This guide and packet will be available on June 1 from the Commission on Stewardship. 1505 Race St., Philadelphia 2, Pa. and from the Missions Council, 19 S. LaSalle St., Chicago 3, Ill., or other Missions Council offices.

Great Meanings

When the report on education in the United States was issued by the Rockefeller Brothers Fund, there was a reminder that while both young people and older people may want security of comfort or luxury, there is something else they want more.

They want to have meaning in their lives. "If their era and their culture and their leaders cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings," the report declared. Obviously through an emphasis on Christian stewardship, the church more than any other institution in the world seeks to enlist the lives of people in "great meanings, great objectives and great convictions."

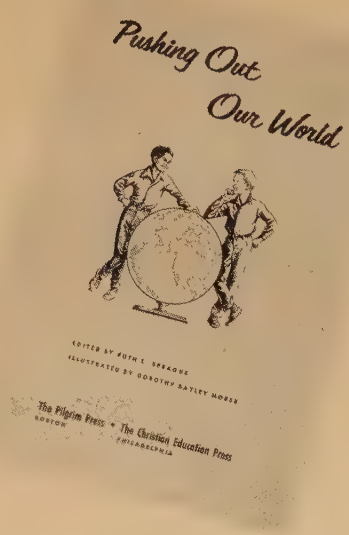
The Christian steward sees himself as the beneficiary of God's grace. He knows that his whole life is a trust from God and that the claims that are made upon him are opportunities for investing his time, his talent, his possessions, his habits and attitudes in a faithful stewardship.

In his *Letter to the Ephesians*, Paul wrote: "We . . . have been destined and appointed to live for the praise of his glory." As followers of the man from Nazareth, it is our destiny and our divine appointment to live in such a way that our words, our deeds and our thoughts shall praise and glorify him who created us and redeems us.

Dr. Strauch is executive secretary of the E and R Commission on Stewardship.

This article is the sixth in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

Pushing Wide Our Horizons



ARLENE & MARVIN E. HEATH

PUSHING OUT OUR WORLD is the Family Resource Book for the spring quarter, but it contains an excellent idea for all seasons and for people of all ages. The result of using it in our family has been real spiritual growth—our hearts have been widened, our minds stretched and our souls made more sensitive by using many of the suggestions in this book.

As parents we read the book thoroughly and tried to understand all its implications and to apply them to our own situation. In a sense, we had an advantage in that we had been plunged from our safe, small community into a rapidly changing city neighborhood. Certainly we had taught Betsy, our 11-year-old daughter, that we should love our neighbors and it had been easy back in our small town, for we were all alike—monotonously so.

But did we also have to love the Chinese, Jews, Negroes and refugees from Europe among whom we now found ourselves? Why not? We found absolutely no real differences in any of these people. The aspirations of those parents for their children were almost identical with our own. But when one loves, he shows concern and there is a difference between a stiff nod of the head and real fraternization. The first generates hostility; the latter, rich fellowship.

Spring Quarter

As we worked with *Pushing Out Our World* we suddenly realized not only in the section for parents' reading but throughout the stories, activities and worship sections that there would be a whole series of rebirths. In our own neighborhood, we discovered we had to reach out, make an effort, even invent opportunities now and then to get together with our neighbors. It wasn't enough to have the children's radiant faces in our church choir; we had to share our homes, too.

Even though this book was planned for the spring quarter, we read *Pushing Out Our World* over the Christmas holidays. What could be more appropriate than to share the joy of Advent with children in the neighborhood, some of whom might not even know the meaning of it? At our family Advent services, we had three German children, four Negro girls and our own daughter.

One of the young Germans, Peter Muschamp, volunteered to tell us what Advent means. Not knowing English too well, he did so in German and we learned that Advent in Germany is *Erwartung Jesu.*

This led us to talk about language barriers, and we could actually stand in the other fellow's shoes and feel something of the discomfort and helplessness that not understanding another language brings. We understood what a strain it must have been for the Japanese couple who had recently eaten with us, and how Mrs. Yanatoni must have felt when she was invited into our kitchen but was unable to respond because she could not translate what had been said.

On Thanksgiving Day our Betsy remarked that Koney Eng, who had recently come from China, had never heard of the Pilgrims and couldn't sing "The Star-Spangled Banner." This started us visualizing a table reaching around the world—beginning with our heaping platters in America, to a bowl of rice in China, to an empty plate in Korea.

Why should we stuff ourselves when two-thirds of the world doesn't have enough to eat? Our prayer was: "O Lord, may we who have plenty share with those who are hungry, so all thy children may be fed." Then we talked about how God answers prayer through human beings like us, and —we thought it couldn't be done, but we did it—we actually increased our World Service offering.

In order "to push out our world," in almost every instance we discovered that the effort had to be made by us and that frequently the impetus came from a child. We realized on one occasion how small our circle had become when we told Betsy that we were going out for dinner and she said: "Who will be there—the same old gang?" She meant nothing disparaging. It was just her way of telling us that we were in a rut, following the path of least resistance instead of stretching our minds and opening new doors.

Our next holiday meal was eaten in our own dining room with a lonely soldier, a student from Ursinus College, a school nurse and a reclaimed alcoholic. Betsy's chance remark had pushed back some of our horizons. Her comment had disturbed us for we felt that our concern for others was just "pious palaver" to her. Conforming to society had crept up on us until our world was becoming smaller. The cry of the adventurous Christ was too dim and far away for us to heed.

New Knowledge

We have not by any means finished with *Pushing Out Our World.* There are some stories we want to review more carefully and an activity having to do with the migrant workers in southern New Jersey we still want to explore.

Some families will want to give emphasis to parts of the book that we only touched upon. But we believe it has given us the desire to look upon people anywhere through Christian eyes and to proceed boldly, because it is no longer just what we believe but what our beliefs compel us to do.

This bit of verse sums up in a few lines our reaction to *Pushing Out Our World:*

Listen to the voice of God!
Around you! Within you! Listen,
He calls you to grow,
To stretch your mind with new knowledge,
To stretch your muscles in clean play and hard work.
To stretch your heart to take in all as friends,
To stretch your soul and fill it with beauty, love and noble purposes.
Listen to the voice of God!

Mr. Heath is pastor of First E and R Church in Philadelphia, Pa. and Mrs. Heath teaches a class for young married couples in the church school.

Pushing Out Our World is a Family Resource Book for the April-June 1959 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *Pushing Out Our World* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass. or 19 S. LaSalle St., Chicago 3, Ill. or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

New! portable electric organ
harmophone

- Brilliant, Rich Tone
- 4 Full Octaves (49 Keys) F to F
- Provides Keyboard Experience
- Volume Control
- Plugs in Any Electric Outlet

$135.00 Complete

IT'S EASY TO PLAY THE HARMOPHONE!
Ideal for the church or school with a limited budget. Weighs only 16 lbs. Excellent for teaching, choral accompaniment, etc. Excellent PTA project. Easy to play. Sold by music stores and selected major department stores.
If not available in your vicinity write Dept. RHU
MUSICAL PRODUCTS CORPORATION
3711 W. Pine Boulevard • St. Louis 8, Mo.

ORDER ANY BOOK

. . . you see advertised or reviewed in *United Church Herald* at the publisher's advertised price.

White Bibles — Prayer Books and Gifts for Weddings — Graduation are listed in our Spring List

Write for Your Free Copy Today

EDEN-HEIDELBERG Bookstores
1724 Chouteau Ave., St. Louis 3, Mo.
GArfield 1-1544
1505 Race St., Philadelphia 2, Pa.
RIttenhouse 6-7210

ROBES
Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.
DeMoulin Bros. & Co.
1152 S. 4th St. Greenville, Ill.

WOMEN'S GUILD

(Continued from page 15)

of $5,171.36 over the previous year, and the 1958 Thank Offering had reached $252,893.53, an increase of $2,028.50. Thus there was $60,540.77 available for allocation to the following denominational and interdenominational work:

Board of International Missions	$12,250
Board of National Missions ($1,500 of above for scholarships to rural pastors' wives to attend Town and Country summer school)	12,250
Board of Christian Education and Publication for World Friendship visitors to summer camps	2,000
Board of Pensions and Relief for supplemental aid	6,000
Commission on Christian Social Action for Minneapolis Project on Desegregation in Housing	1,000
Commission on Church and Ministry for scholarships to ministers on sabbatical leave	5,000
Commission on Evangelism	5,000
Commission on Stewardship	5,000
Commission on World Service	1,970
Lancaster Theological Seminary for 200 sample copies of *Theology and Life* to be mailed to Women's Guild leaders	70
Projects of World Alliance of Reformed and Presbyterian Churches:	
1. Travel Fund for representatives from Formosa and Korea to attend Alliance Meeting in Brazil in 1959	1,000
2. Translation of Study Guide into Spanish for use in Latin American countries	1,000
International Christian University in Japan-Church Project	2,500
American Bible Society	1,500
John Milton Society	500
Division of Home Missions for Migrant Work	500
Committee on World Literacy and Christian Literature	500
Committee on Friendly Relations among Foreign Students	500
Commission on Missionary Education, Division of Christian Education	500
Division of Christian Life and Work	1,000
General Department of United Church Women	500

DEPT. 58, SCRANTON 2, PA. — CHICO, CAL.

TUNE IN!

COLLEGE SUNDAY

April 12 - 1 to 1:30 P.M. (EST)
NBC TELEVISION NETWORK
A Panel Discussion on
CHRISTIAN HIGHER EDUCATION

Truman B. Douglass, executive vice president of the Board of Home Missions, Congregational Christian churches.

Barnaby C. Keeney, president of Brown University, Providence, R. I.

Thayer A. Greene, former chaplain of Amherst College, now minister of First Congregational Church of Amherst, Mass.

(Consult Your Local Television Station for Time of Broadcast)

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Fourth Avenue, New York 10, N. Y.

UNITED CHURCH

(Continued from page 11)

formed and some United—adopted a common order of worship, a common ordination vow that allowed for the different confessional backgrounds of the several provincial churches, and a common set of regulations governing deacons, who are full-time workers in the service of the church.

The most important action of the General Synod, the members themselves agreed, was the adoption of an "Address," one part of which was directed to the German people and the other to the great powers on whose decisions the fate of mankind so largely depends.

In the part directed to the German people, the synod stated six particulars: (1) The General Synod calls on the German people to oppose the rebirth of "that nationalism which pulls us and the world to the precipice" and to make a contribution to the reconciliation of the peoples of the world; (2) It urges the German people to withstand the temptation to develop "power politics" through alliances with other powers; (3) It recommends that Germany should declare its acceptance of a controlled limitation of its military potential; (4) It urges both German Governments to make possible the coexistence of different "world views" and "forms of life" in freedom and mutual toleration; (5) It calls on the German people to refuse to participate in the "cold war," which leads to "hot war" and seriously endangers the unity of Christendom; (6) It asserts that the German people must be prepared to recognize that both peace and the reunification of Germany require personal sacrifices.

The second part of the message urges the great powers to give serious consideration to four proposals. The first is a plea that the great powers no longer treat the two parts of Germany as the foreground of their "power politics." It also urges the great powers not to become weary in pursuing negotiations directed toward peace. The third asks the powers to help the German people to peace and reunification and not to withhold the right of self-determination from them. Finally, the great powers are asked to provide for the restoration of communication of Germans with each other within the present limits of Germany. The reunification of the people spiritually is declared to be the necessary condition for the political reunification of Germany.

Clearly, these policies are divergent at many important points from those followed by the German Governments at Bonn and East Berlin. Apparently, it is also the case that the General Synod represented a minority position as far as West Germany is concerned. However that may be, the message is the declaration of men who are intensely concerned about peace. They are persuaded that the present policies followed by both East and West threaten "hot war" rather than promise peace.

Obviously, these men represent a different Germany from that dreamed of by those who piloted Germany into two world wars. In place of imperialistic glory, they are devoted to the task of bringing into being a Germany dedicated to peace.

The conversations held with the responsible leaders of the Evangelical Church of the Union made it clear that they look forward to establishing closer ties with the United Church of Christ. Already the way is open for an exchange of mutual concerns between the two churches. We can hope that the contacts already made will lead to strengthening the bonds and deepening the fellowship between the two churches. Such an expression of unity, whatever form it takes, will give substance to the truth that Christian fellowship is not limited by national or ethnic or ideological boundaries.

Some part of the Bible has been published in 1,136 languages and dialects, according to the American Bible Society. Nine new languages have been added: three spoken by Indians in Mexico, one by U. S. Apaches and the rest by people in India, Guianas, Solomon Islands and Netherlands.

BOARD OF HOME MISSIONS
ANNUITY FUND FOR
CONGREGATIONAL MINISTERS
CORPORATION
FOR GENERAL COUNCIL
For information write:
Howard E. Spragg, Treasurer
287 4th Ave., New York 10, N. Y.

FOLDING TABLES ARE NOT ALL ALIKE!
You get more **EXTRA FEATURES** *when you buy —*

Better Appearance, Durability and Strength. Finest Construction, Workmanship, Finish. Choice of many Top Materials and Colors.
Write For Folder

Mitchell FOLD-O-LEG tables
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. E-1

Keep up-to-date
by reading
United Church Herald

MP MOLLER INCORPORATED
HAGERSTOWN, MARYLAND
RENOWNED FOR PIPE ORGANS SINCE 1875
Member of the Associated Organ Builders of America

SINCE 1814 AN "OPEN DOOR"
TO THE CHRISTIAN MINISTRY

Pre-theological college course and standard theological studies leading to A.B. and B.D. degrees and ordination.

Qualified high school graduates welcomed. Men with A.B. enter as B.D. candidates. Many older men enrolled, aged 25-45.

Tuition and other charges unusually low. Apartments available for married students. Opportunities for student-pastoral work.

Charter associate, American Association of Theological Schools.
Approved by Veterans' Administration

For further information, please write to:

BANGOR THEOLOGICAL SEMINARY
BANGOR, MAINE

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

TOUR THE MIDDLE EAST and/or the USSR with experienced Christian leader, recognized authority on Middle East, past and present. Choice of Middle East tours: Summer, July 1; Christmas, December 9. USSR Russia-by-Motorcoach tours weekly, May through September. For details on these all-expense 28-day Middle East 8-country air tours, or the 18-day deluxe Russia-by-Motorcoach tours, write: Maupintour Associates, 101 Park Avenue, New York City.

WANTED: Christian motivated physician (internist or general practitioner) to work with congenial group in small community serving wide rural area in East Tennessee. Several members of group attend Congregational-Christian Church in community. (If interested, contact Dr. M. M. Young, President, Cumberland Clinic Foundation, Crossville, Tennessee.)

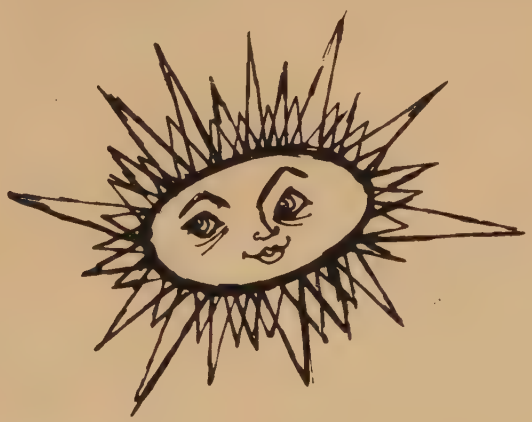
WANTED: Director or minister of religious education, First Congregational Church, Bristol, Connecticut. For details and job description, write to Gordon W. Higinbotham, 90 Mercier Avenue, Bristol, Conn.

THE THIRD ANNUAL TRAVEL SEMINAR TO MEXICO, sponsored by the Council for Christian Social Action, offers opportunities to observe native culture, folk arts and crafts, to visit points of special interest, and to meet and talk with Mexican leaders in education, industry, politics, religion, and social welfare during 20 days in Mexico City and other centers, August 6 to 25. Cost, $295. For details write to the Rev. F. Nelsen Schlegel, Council for Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio.

WANTED: HOUSE PARENTS for United Church children's agency. Excellent salary and living. Must live in. Opportunity for needed Christian service. Apply in writing to: UNITED CHURCH HERALD, Box C.

RELIGIOUS LIBRARIES PURCHASED
Send list or request details. Baker Book House, Dept. UC, Grand Rapids 6, Michigan.

another lawson associates regional office



under the sun

430 west monroe street, jacksonville, florida

elgin 3-3226

now serving churches in the southeastern u.s.

LAWSON ASSOCIATES inc.

Fund-raising Counsel

Home Office:
53 North Park Avenue
Rockville Centre, New York
Rockville Centre 6-8000

Branches:

3545 Lindell Boulevard
St. Louis 3, Missouri
Jefferson 5-6022

2015 J Street
Sacramento 14, California
Hickory 6-5759

24 North Wabash Avenue
Chicago 2, Illinois
Financial 6-4504

101 Jones Building
Seattle 1, Washington
Mutual 2-3691

624-736 Granville Street
Vancouver, B.C.
Mutual 4-2618

LETTERS

Lanai City, Lanai, T. H.

TO THE CO-EDITORS:

Now that both houses of the U. S. Congress have approved statehood for Hawaii, *mahalo nui*—hearty thanks—for the understanding and inspiring editorial "Our stake in the fiftieth state" in a recent issue of *United Church Herald.*

Your deflation of the arguments against statehood was accurate and abundantly supported by the facts. The last election here reflected determination on the part of the majority party that the accusation of Communist influence should be refuted. The election of a majority of non-ILWU candidates indicated not opposition to labor but a clear purpose that the suspect labor group should not control legislation.

Your recognition of the superior service of Nelson C. Dreier in invigorating the churches that have come up through the early missionary efforts is also more-than supported by the evidence. The cooperation of the denomination in loaning us many effective leaders will be well repaid in the increased effectiveness of our churches.

Tourists who attend church services in the islands find an evangelical warmth and inspiration of message indicative of healthy religious life.

The growing strength of Oriental religious organizations in the islands constitutes a serious challenge to the Christian church. One of the chief barriers to the church's effectiveness lies in the paganism of many visitors and residents who come from the mainland—little realizing (let us believe) that they are living epistles of a respectable culture that lacks the consecration essential to vital religion.

Harold S. Tuttle
Minister,
Union Church.

★

Webster Groves, Mo.

TO THE CO-EDITORS:

It is good to see *United Church Herald* move ahead so encouragingly—all the more so since its quality makes it deserving of increasing support by all.

There are still a number of us who deeply appreciate German religious reading material and letters inquiring about such material come to the undersigned. Many of your readers may be interested to know that *Die Abendstunde* appears twice a month and contains interesting short articles and continued stories of interest to the family.

The paper is not related to any board or agency of the church but is published

privately. A free sample copy may be obtained by writing to the undersigned.

H. H. Wernecke
Editor, Die Abendstunde,
Eden Theological Seminary,
Webster Groves 19, Mo.

★

New York, N. Y.

TO THE CO-EDITORS:

May I express a word of appreciation for the excellent article "What Christians should know about the Jews" which appeared in the Brotherhood Week issue of *United Church Herald.* I thought that Dr. Baehr's presentation of the historic tension-laden background for Jewish-Christian relations was instructive and helpful. In a time when the number of anti-Semitic hate-peddling groups has markedly increased, this constructive demonstration of brotherhood on your part is more than appreciated.

Rabbi Arthur Gilbert
National director,
Department of interreligious cooperation,
Anti-Defamation League of B'nai B'rith.

★

Minneapolis, Minn.

TO THE CO-EDITORS:

Thank you for *United Church Herald.* Every issue is packed with good things covering wide areas of church interest. You are fulfilling all expectations.

Albert Buckner Coe
Former Moderator,
Congregational Christian churches.

★

Woodsville, N. H.

TO THE CO-EDITORS:

Perhaps the kindest assumption that can be made in extenuation of Dr. Reissig's article "New assumptions in the cold war" *(United Church Herald,* February 26) is that he did not believe a great deal of what he was saying. Nor, on re-reading it, do I gain the impression that he did believe it.

It is with shamed amazement that we find a Christian body proclaiming that "to reduce the total tensions to moral terms is unjustifiable" on the grounds, which must be the "new assumptions" of which Dr. Reissig speaks, that: (1) we are wrong to oppose a movement basically oriented on humanitarian principles; (2) we are imperfect and therefore should not criticize communism's defects; and (3) if we leave them alone they'll "get over it." In one of the finest examples of psycho-social double talk I have ever seen, we are admonished that "the discriminating response, which combines rejection-resistance with appreciation-acceptance, requires both intellectual effort and courage."

In wholehearted revulsion-rejection of these assumptions, may I comment on them in order? (1) The original humanitarian conception of communism, once its basis, has now degenerated to the status of a lure by which poverty-ridden people are brought under a regime in which the individual counts for nothing; the regime's major goals, far from humanitarian, are self-perpetuation in power and the extension of that power.

(2) By what logic must we exchange confidence in the essential rightness of democratic liberty for a hair shirt labeled "*mea culpa*"? That our society is not perfect is too elementary to comment upon, but the Cleveland group used this truism to justify a policy of not choosing at all! To me this is a far greater negation than a consistent policy of stern refusal to compromise with evil. Ask those who have sampled both types of "blessings," and by thousands they choose our way with its imperfections. True, we are biblically enjoined not to judge, but this need not paralyze our faculty of judicious discrimination. Must a Christian by definition be a doormat? Christ himself would not have said so, nor does his life reflect such a dubious philosophy.

(3) It is the dearest hope of Communist leaders that the free world will allow itself to be lulled into just such cozy, false security as believing that their fanatical edge will dull with time. It is time we realized that communism is in almost every sense a religion and as such is proselyted and will continue to be with an evangelical fervor worthy of better objects. Our State Department believed in China that the "simple agrarian reformers" would settle down and behave like good boys once they attained a voice in the Chinese Government. We forced it to be so and can thank ourselves for today's Red-enslaved China. Shall we compound the felony by admitting them to the councils of free nations, with attendant tacit conferral of approval? The fond naiveté implicit in this attitude is reflective of wishful thinking at its highest and anyone who can read and remember should know it.

David S. Cassedy
Member,
Wells River (Vt.) Congregational Church.

Mr. Cassedy certainly has the right to disagree with both the World Order Study Conference and my interpretation of some of its statements. May I, however, make four points by way of response.

First, Mr. Cassedy ought not to suggest that "he (the writer) did not believe a great deal of what he was saying."

Second, Mr. Cassedy is in error when he says the Cleveland conference used the truism that our society is not perfect "to justify a policy of not choosing at all." My article quoted the Conference Message as follows: "There is a moral challenge to conviction and principle to which we cannot yield." That sentence could be amplified, as has been done many times by our denominational social action agencies and

(Continued on next page)

NOTE!

NOW is the time to buy
ITEMS
FOR CHILDREN'S DAY

some of the styles may not be available later

THE WISE BUYERS
BUY NOW

MASSACHUSETTS
BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

If Your Child Is a Poor Reader

See how **The Sound Way To Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics, Dept. D-63, Wilmette, Ill.**

CHURCH VESTMENTS
All styles — materials — colors for adults and children. Lowest prices. Write for free catalog.
HARTLEY RELIGIOUS VESTMENTS
1811-V Church St., Nashville, Tenn.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 *Marking 122 Years of Service to the Church and clergy* 1959
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Everything **for the CHURCH**

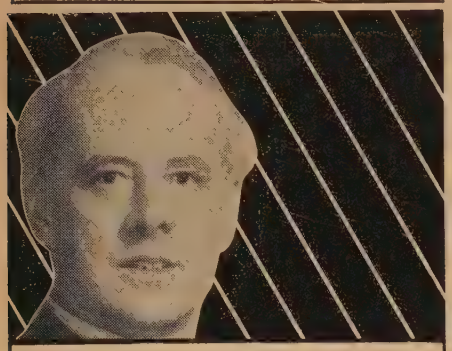
☐ Altars ☐ Pews ☐ Organs
☐ Church Furniture ☐ Fabrics
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles ☐ Robes
☐ Folding Chairs and Tables
☐ Sterling and Brass Altar Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen, from Holland
☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel CApitol 7-2130

RIPON COLLEGE
SAVE A YEAR!
If qualified, your son or daughter can enter Ripon College at the end of the Junior Year in High School.
Write for details.

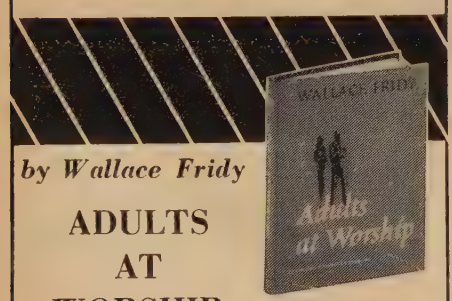
CHURCH BUILDING LOAN FUND
Howard E. Spragg, *Treasurer*
287 Fourth Avenue
New York 10, N. Y.



by Leslie D. Weatherhead

A PRIVATE HOUSE OF PRAYER

The world-famed pastor of City Temple, London, invites you to visit in his house of prayer for 31 days. Each day you will enter seven different rooms furnished with poems, quotations, meditations, and scripture. Designed explicitly for private prayer life, the book will aid you in building your own house of prayer. $3



by Wallace Fridy

ADULTS AT WORSHIP

Especially helpful to the leader of devotional services, these 23 complete meditations will appeal to mature Christians in today's world. $1.75

They are written by the author of the well-received books, *A Lamp unto My Feet*, *A Light unto My Path*, and *Devotions for Adult Groups* (each $1.50).

Published by ABINGDON PRESS
Order from
EDEN-HEIDELBERG BOOKSTORES
St. Louis Philadelphia
PILGRIM PRESS
Boston Chicago

by me personally, but as it stands it is enough to refute the charge that the conference asked us not to make a choice between communism and the democratic way.

Third, Mr. Cassedy denies the presence of any humanitarian element in contemporary communism. One must say that, so far as the Soviet dictators are concerned, the original humanitarian impulses of Marxism have been compounded with, if not completely submerged by, less noble purposes. But neither the Cleveland Message nor my article had in mind the Khrushchevs or the Maos. Does Mr. Cassedy believe that all of the people who think communism offers a way out of poverty are motivated by nothing except "self-perpetuation in power"? The blunt fact is that one of the reasons for the West's poor showing in the struggle with communism is its inability or unwillingness to understand communism's "power of attraction" for many people in Asia and Africa.

Fourth, "cozy, false security" are Mr. Cassedy's words; they do not describe an attitude believed in or advocated by myself, by the Council for Christian Social Action, or by the delegates to the Cleveland conference.

Herman F. Reissig
Secretary for international relations,
Council for Christian Social Action.

★

Newton Center, Mass.

TO THE CO-EDITORS:

Dr. Reginald H. Helfferich's article "What can you do with a buck?" in the February 26 issue was fine, I thought, in explaining Protestant relief work, which is partly supported by *One Great Hour of Sharing*. But even to imply that this has anything to do with "giving a buck"—at least if one has a warm house and enough food—I thought was unfortunate. It seems to me that we as a group all too easily tend toward a Tom Sawyer, button-in-the-plate solution, rather than toward real sharing.

Cornelia M. Anderson

OBITUARIES

THE REV. ROBERT AUGUSTUS BAUSCH of Pottsville, Pa., retired E and R clergyman, died February 24 at the age of 71. Educated at Albright College, Myerstown, Pa., Princeton Theological Seminary and Lancaster Theological Seminary, he was ordained in 1913. He spent his entire ministry in Pennsylvania, serving Trinity Church, Pottsville from 1923 until his retirement in 1957. He was president of the Schuylkill Classis of the former Reformed Church in the United States. His widow and a son survive.

THE REV. FRANKLIN WHITEHEAD BARKER, minister emeritus of the First Church of Christ (Congregational) in Unionville, Conn. and an ordained minister since 1895, died on February 28.

Mr. Barker was born in Sheffield, N. B., Canada in 1872. His first churches were in Maine and Massachusetts. He became minister of First Church of Christ in Unionville in 1916 and served there until his retirement in 1936 when he was made minister emeritus.

He is survived by his widow, a son, a daughter, four grandchildren, a great-grandchild and a sister.

MRS. EMMA NICHOLS EBBERHARDT CRAIG, mother of Indiana Conference Superintendent Andrew K. Craig, died on March 12 in Muncie, Ind. at the age of 89. Mrs. Craig, an active Presbyterian laywoman, leaves two other sons and two daughters.

THE REV. GAITHER C. CRUTCHFIELD, minister of Antioch and Mt. Carmel CC churches in Virginia, died on February 27 at the age of 59.

Mr. Crutchfield was born in Guilford County, N. C. He graduated from Elon College and served churches in North Carolina and Virginia.

He is survived by his widow, three daughters, two sons, fourteen grandchildren and a brother, the Rev. H. E. Crutchfield, minister of the Congregational Christian church in Wakefield, Va.

GEORGE WAYNE HUMMEL, E and R layman of First Church, Philadelphia, Pa., died February 21 at the age of 76.

Throughout his business career a realtor in Philadelphia, Mr. Hummel was a member of the Board of Business Management of the E and R Church and president of the Schaff Heidelberg Corporation. As such, he supervised the management of the Schaff Building in Philadelphia, which houses many of the offices of the E and R Church. He also served on the board of directors of the Reformed Church Home for the Aged at Wyncote, Pa. His daughter survives him.

Word has just been received of the death of the REV. HENRY MILLER SCOTT, a retired CC clergyman, in Redlands, Calif. on January 1. He was 80 years of age.

Mr. Scott was born in Abingdon, Va. He received his B.A. and M.A. degrees from the University of Nebraska and later studied at Columbia University and Union Theological Seminary in New York City.

Mr. Scott served churches in Port Leyden, N. Y. and Red Lodge, Mont. He also taught sociology and economics at Ohio State University. He was greatly interested in boys' work and served as a probation officer in juvenile court and worked with the Boy Scouts in Chicago.

He is survived by his widow.

Church and Ministerial RECORD

E and R Address Changes

BAIR JR., LAWRENCE E., to 102 Old Clairton Rd., Pittsburgh 36, Pa. (change of residence).

BUENEMANN, ERWIN H., (E) New York, N. Y., to 2350 Tennessee Ave., St. Louis 4, Mo.

JOHANSMANN, URBAN F., 723 Jefferson Ave., Reading, Cincinnati 15, Ohio (change of residence).

MECKSTROTH, RICHARD B., (E) 209 W. Spring St., New Knoxville, Ohio.

ORANDER, DONALD B., Fairmount City, Pa., to 4812 Sweetzer Ave., Evansville, Ind., pastor of Christ Church.

SCHROEDEL, MARTIN P., Staunton, Ill., to 11008 Jefferson Highway, New Orleans 23, La., pastor of Little Farms Church.

WEICHBRODT, LOUIS F., 403 N. Main St., Belvidere, Ill., pastor of St. John's (new).

Code: E—Emeriti, retired or disabled.

CC Calls

ANTHONY, B. KENNETH, First, Elyria, Ohio, to executive secretary, Congregational Christian Service Committee, New York, N. Y., in the fall.

BALFE, ROBERT S., Huntington, Centerport, N. Y., to First, Poughkeepsie, N. Y.

BREHMER, BRADLEY B., Columbus, Mont., to Community, Lakewood, Colo.

BURLINGAME, EDWIN C., to Oakwood Heights Community, Staten Island, N. Y.

BURTON, GEORGE E., Immanuel, St. Louis, Mo., to Christ, Pueblo, Colo.

CROWE, J. OSBORNE, Claridon, Chardon, Ohio, to Main Street, Amesbury, Mass.

DETWEILER, LEONARD A., to Spring Brook, Moscow, Pa.

GAULT, ELIUM E., Highland Community, Springfield, Ohio, to Plymouth, Chillicothe, Ill.

GREGORY, PHILIP E., to interim, First, Hollywood, Calif.

HADLEY, A. CHANDLER, Andover Newton Theological School, to Middleton, Mass.

KNAPP, MRS. LEWIS M., to minister of Christian education, First, Colorado Springs, Colorado.

KNIGHT, JOHN B., Canaan and East Canaan, to Somers, Conn., June 7, 1959.

KOEHLER, RUEBEN P., Chamberlain, S. D., to Northeast Phoenix new church project, Arizona.

MC CORMACK, WILLIAM E., First, San Francisco, to First, Pasadena, Calif.

MC MULLEN, HORACE M., to Brunswick, Me.

MILLER, ELVERT F., Unionville, Conn., to Wahiawa, Oahu, T. H. (new church).

MILLS, ELDEN H., to West Tisbury, Mass.

PETERSON, JAMES A., to interim, Community, Altadena, Calif.

SCHELLER, WILLIAM C., to Mt. Washington, Pittsburgh, Pa.

SIMONTON, ROBERT H., Skowhegan, Me., to Newman, East Providence, R. I.

SKINNER, BRADLEY F., Pilgrim, Worcester, Mass., to United, Broomfield, Colo.

STRICKLAND, M. FREEMAN, to assistant, South, Andover, Mass.

THOME, OTTO R., to Edelstein and Speer, Ill.

WIGLEY, DAVID E., Winslow and Benton Falls, to First, Belfast, Me., May 1959.

Word has been received that the Rev. Roy Hanson has been called as associate minister to First, Topeka, Kan.

CC Installations, Ordinations and Recognitions

ALFORD, JACK H., ordination, First, Des Plaines, Ill., February 26.

BEEBE, DAVID L., ordination and installation, Community, San Lorenzo, Calif., January 25.

CHURCH OF THE GOOD SHEPHERD, Covina, Calif., recognition, February 24.

CROOK, THOMAS W., ordination and installation, Claremont, N. H., February 8.

CULPEPPER, OTTO L., ordination, Enigma, Ga., January 4.

EDWARDS, Northampton, Mass., dedication of new church, February 27.

FUKUSHIMA, JOSEPH K., testimonial on retirement after fifty-two years, Plymouth, Montebello, Calif., February 1.

HENDERSON, ROBERT W., ordination, Third, Middletown, Conn., February 15.

HUDDLESTON, CHARLES F., recognition, Brea, Calif., February 8.

KRUEGER, J. EDWARD, installation, First, Pelican Rapids, Minn., November 16.

LONG, DAVID H., installation, Russell Woods, Phenix City, Ala., February 15.

MC CALLUM, NORMAN A., installation, Rock Springs, Wyo., February 13.

MC CULLARS, WILLIAM M., installation, Oak Grove, Pine Mountain, Ga., January 25.

MELLOY, HOWARD H., installation, First, Phenix City, Ala., February 15.

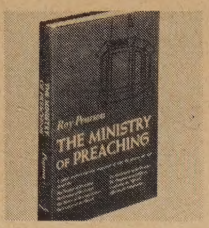
MOW, JOSEPH, installation, First, Deerfield, Mass., February 15.

POPPE, HANS M., installation, Crestwood Community, Sioux Falls, S. D., and acceptance of this church into the Yankton Association, February 15.

RASEY, HERBERT D., ordination, Union, Brimfield, Ill., January 25.

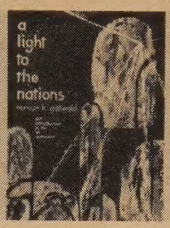
ROBBENNOLT, PATRICIA R., ordination, First, Stamford, Conn., March 1.

ANDOVER NEWTON ANNOUNCES NEW BOOKS BY THE FACULTY



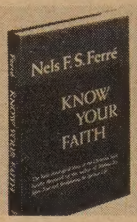
The Ministry of Preaching

by Roy Pearson



A Light to the Nations

by Norman K. Gottwald



Know Your Faith

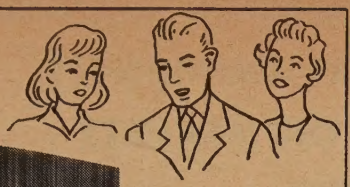
by Nels F. S. Ferré

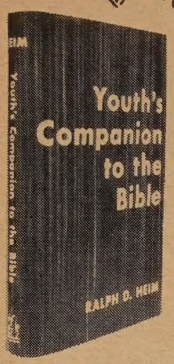
These books published by Harper & Brothers.

Other recent books by the faculty include: *Christ and the Christian; Making Religion Real* and *Strengthening the Spiritual Life* by Ferré; *Seeking and Finding God* and *The Hard Commands of Jesus* by Pearson; *The Gospel Jesus Preached* by Gilmour; *The Price and the Prize* and *The Dagger and the Cross* by Rutenber; *The Modern Parent and the Teaching Church* and *Toward Spiritual Security* by Fallaw; *Studies in the Book of Lamentations* by Gottwald.

ANDOVER NEWTON THEOLOGICAL SCHOOL

210 Herrick Road **Newton Centre 59, Mass.**





RALPH D. HEIM,

the author, has used photos which he took in the Holy Land to illustrate this treasure house of information.

YOUTH'S COMPANION TO THE BIBLE

A book to help teenagers learn to know and understand the Bible. Maps, charts, 16 pages of illustrations. $3.75

at all book stores

MUHLENBERG PRESS • Philadelphia

PEWS, PULPIT & CHANCEL FURNITURE

✓ WRITE FOR *Free* CATALOG *AND LOW DIRECT PRICES*

J.P. REDINGTON & CO.

DEPT. 9, SCRANTON 2, PA.—*CHICO, CAL.*

Your Standard of Excellence since 1912

CHOIR ROBES

Your choir will look its best, sing its best, in our robes of colorful and long-wearing fabrics, custom-tailored for the perfect fit.

PULPIT ROBES — made the quality way to keep their "Sunday" look for years.

Write for Catalog 1

BENTLEY & SIMON INC
7 West 36 St., New York 18, N. Y.

SHIRE, DAVID F., ordination, Eliot, Roxbury, Boston, Mass., February 23.

UPTON, MILTON L., installation, Beecher, New Orleans, La., January 13.

WASHBURN, LAWRENCE A., ordination, First, Preston, Norwich, Conn., February 22.

WILLIAMS, GEORGE A., installation, Central, New Orleans, La., January 13.

E and R Installations and Ordinations

BUELTER, DIEDRICH, installation, Immanuel, Herndon, Kan., February 22.

GEHM, NOEL A., installation, Faith, Collinsville, Ill., March 1.

HEINE, EDWARD H., installation, St. John's, Naperville, Ill., January 11.

KLAIBER, ARNOLD H., installation, First, Sugarcreek, Ohio, March 8.

LUDWIG, ARTHUR A., installation, Indiana Harbor First Hungarian, East Chicago, Ind., February 15.

MOHR, PAUL A., installation, Church of the Good Shepherd, Albuquerque, N. M., February 22.

MORRISON, ROBERT D., installation, Zion, Chambersburg, Pa., March 8.

VONDEROHE, WALTER E., installation as associate pastor of Christ Church, Maplewood, St. Louis, Mo., March 8.

WAECKERLE, WALTER H., installation, Peace, Shawano, Wis., February 22.

WEICHBRODT, LOUIS F., ordination, Immanuel, Peotone, Ill., February 8.

WINKELMANN, ROY R., installation, Church of the Good Shepherd, Elk Grove, Ill., January 25.

CC Resignations

CAPEWELL, MRS. BERYL J., minister of parish life, Downey, Calif.

JONES, EDWARD A., Trinity, Gloucester, Massachusetts.

KLINE, ALFRED S., Community, Hurley, New Mexico.

Newly Vacant E and R Pulpits

Kansas City Synod—Evangelical, Marysville; First, Wichita, Kan.

Lancaster Synod—New Holland Charge, Pennsylvania.

Lehigh Synod—Salem, Allentown (associate pastor); Zion, Allentown (associate pastor); Slatedale-Friedens Charge, Pa.

Michigan-Indiana Synod—St. Paul's, Chelsea, Mich.

Midwest Synod—St. Paul's, Washington, Iowa.

Missouri Valley Synod—Peace, St. Louis.

Know Your Faith

By NELS F. S. FERRÉ

How can we get at Christian truth? What is the relation of the eternal Christ to the human Jesus? Do we have any reason to believe in life after death? Dr. Ferré answers these and other questions in a refreshing, stimulating book of theology for everyman, written in the style of *Making Religion Real.* $2.50

A GUIDE TO MARRIAGE AND THE HOME

Venture of Faith

By HAROLD BLAKE WALKER and MARY ALICE WALKER

"What makes the book especially promising is, first, its sound and helpful ideas, born out of long experience in family counseling and, second, its charming style, with illustrations and quotations that make the chapters vivid and witty as well as wise."
—HARRY EMERSON FOSDICK $3.00

At your bookseller

HARPER & BROTHERS, N. Y. 16

Monroe FOLDING BANQUET TABLES

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 37 Church St., Colfax, Iowa

Choir robes

ALSO: CONFIRMATION ROBES
. . . PULPIT ROBES

write or phone your nearest MOORE office — ask for catalog F11

E. R. MOORE CO.
932 Dakin Street, Chicago 13, Illinois • phone GRaceland 7-3600
268 Norman Ave., Brooklyn 22, New York. • phone EVergreen 3-2800

MOORE OF CALIFORNIA
1641 N. Allesandro St., Los Angeles 26, Calif. • phone DUnkirk 7-3205

Northeast Ohio Synod—Suffield Church, Suffield, Ohio.
Rocky Mountain Synod—St. Paul's, Riverton, Wyo.
South Indiana Synod—St. Matthew's, Louisville, Ky.
South Wisconsin Synod—Immanuel "E" Church, Milwaukee, Wis.

Dismissed

CHILDS, BREVARD S., Plymouth, Wis., by North Wisconsin Synod, January 26, to the Connecticut Valley Presbytery of the United Presbyterian Church in the U. S. A.

Dissolved

ST. PAUL'S "R" CHURCH, Kansas City, Mo., by Kansas City Synod, February 27.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

March 11, 1959. In East Freedom, Pa., Mabel P. Burket, R.N., of the Worawora Hospital, Ghana, West Africa.

E and R Departures for the Field

During March from New York:

Dr. Margot Windisch, returning from furlough to Adidome Hospital, Ghana, after four months in Germany.

Mrs. Gladys Boorem Yost, R.N., new, for medical work in Ghana.

E and R Birth

February 18, 1959. To the Rev. and Mrs. Paul C. Heckert of the Honduras Mission, now on furlough, a daughter, Cristina Marita, in Freeville, N. Y. Died March 4, 1959.

CC Arrivals from the Field

During February in Boston:

Carolyn G. Weeber, M.N., of the Madura Mission for furlough. Miss Weeber is a missionary nurse in the Chatrapatti area.

Gertrude E. Chandler, a retired member of the Madura Mission who has been making her home in Kodaikanal, South India.

CC Departures for the Field

February 21, 1959. From San Francisco, Calif., Angie Crew of the Japan Mission returning from furlough to rejoin the faculty of Kobe College, Nishinomiya.

Announcing—
Two new additions
to the popular
DAILY STUDY BIBLE

Edited by WILLIAM BARCLAY
A fresh, new translation of the New Testament, with illuminating explanations of every passage, divided into short units suitable for daily study. When complete, the series will cover the entire New Testament.

GOSPEL OF MATTHEW
Volume I: Chapters 1 to 10
Dr. Barclay explains Matthew and his place in the gospel tradition, and presents the characteristics of his strongly apocalyptic narrative. 440 pages.

GOSPEL OF MATTHEW
Volume II: Chapters 11 to 28
Anecdotes from life and quotations from literature enhance this useful volume of the second half of the Gospel of Matthew. 432 pages.

Previously published:
The Gospel Of Mark
The Acts Of The Apostles
The Gospel Of Luke
The Letters To The Corinthians
The Gospel Of John Vol. I
The Gospel Of John Vol. II
The Letter To The Hebrews
The Letter To The Romans

Each volume, $2.50
Now at your bookstore

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia, Pa.

Assure

yourself a steady income. A conditional gift provides for you during your life-time and provides for Christian service to others afterwards.

For further information as to annuity rates to beneficiaries, write to:

The Board of Home Missions
HOWARD E. SPRAGG, *Treasurer*
287 Fourth Avenue, New York 10, N. Y.

NAME_____
ADDRESS_____
_____
DATE OF BIRTH_____

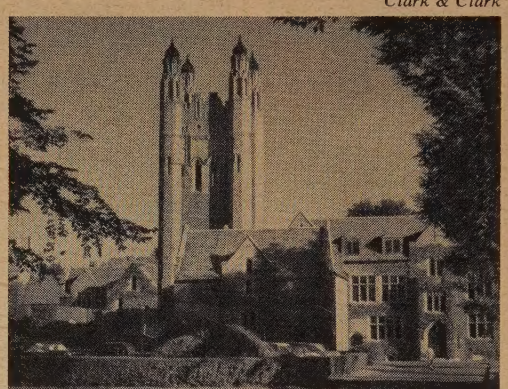
Hartford Seminary Foundation

Hartford 5, Connecticut

"All our campus resources of chapel, library and commons are consecrated to the preparation of men and women for a mature, creative and relevant Christian ministry."

James N. Gettemy
President

Clark & Clark



DEGREE PROGRAMS

An interdenominational graduate institution preparing students for the various church vocations. The four graduate schools of theology, religious education, missions and church social service offer programs leading to the B.D., M.A., M.R.E., S.T.M., Ed.R.D. and Ph.D. degrees. A student enrolled in one school may elect some courses from the other three.

SCHOLARSHIPS AND HOUSING

Aid grants, scholarships and fellowships are available. Residences for single men and women, couples and families are provided on the campus.

Write to:

The Registrar
The Hartford Seminary Foundation
Hartford 5, Connecticut

A GIFT ANNUITY TO THE

American Board of Commissioners for Foreign Missions

Board of International Missions of the E. & R. Church

WILL PROVIDE FOR YOU... Freedom from investment cares... Substantial tax savings... A generous income for life (rates range from 4.2% at age 55 to 7.4% at age 80 or over)

WILL PROVIDE FOR OTHERS... It will help to bring the gospel of Christ to people of other lands through churches, schools, hospitals and social service centers.

FOR FURTHER INFORMATION WRITE TO EITHER OF THE NAMES BELOW GIVING YOUR DATE OF BIRTH

The American Board
Carl H. Holdridge, Treas.
14 Beacon St., Boston 8, Mass.

Board of International Missions
Laverne Dauderman, Treas.
1505 Race St., Philadelphia 2, Pa.